THE ACTIS OF THE

PARLIAMENT OF THE MAIST HIE, maist Excellent, and Wichtie Prince, and our Souerane Lord IAMES the sext, be the grace of God KING of SCOTTIS, begune and haldin at Edinburgh, the xv. day of december. The zeir of God ane thousand fiue hundreth lxvij. zeiris. Be our said Souerane Lordis derrest cousing and vncle James Erle of Murray, Lord Abirnethie, &c. Regent to our Souerane Lord, his Realme and liegis. Togidder with the Prelatis Erlis, Barronis, Cõmissionaris of Burrowis, speciallie compeirand in the said Parliament as the thre Estatis of this Realme. The saidis Actis being oppinlie red concludit and votit in the said Parliament, to remaine as perpetuall Lawis to all the subiectis of this Realme in time cumming.

Imprentit at Edinburgh be Iohne Ros. M.D.LXXV.

Cum Priuilegio Regali.

PARLIAMENTVM EX-

CELLENTISSIMI PRINCIPIS IACOBI DEI GRATIA SCOTORVM REGIS EIVS NOMINIS SEXTI. TENTVM & inchoatum apud Edinburgh in Prætorio eiuſdem die xv. menſis Decembris. Anno Domini. Milleſimo Quingenteſimo Sexageſimo Septimo, per Magnificum & Excellentem Dominum Iacobum Comitem Morauiæ Do. Abernethie & dicti S. D. N. Regis Regni ac legiorum Regentem, preſentibus tribus Regni ſtatibus.

¶ Anent the Dimiſſioun of the Crowne in fauouris of our Soueranе Lord, and his Maieſteis Coronatioun. Cap. j.

ITEM It is fundin and declarit be the thre Eſtatis & haill bodie of this preſent Parliament, that the dimiſſioū and ouirgeuing of the Crowne, and Regimēt of this Realme maid be the Quenis grace, our Soueranе Lordis derreſt Mother be vertew of hir letteris of commiſſioun and procuratioun ſubſcriuit with hir hand and vnder hir preuie Seill of the dait the xviij. day of Julij laſt bypaſt, was, and is, and ſalbe in all times cumming haldin, repute, and eſtemit lauchfull and perfite, accordīg to the ſame commiſſioun produceit auiſit and admittit be the ſaidis thre Eſtatis. And als that the Coronatioun, and Inauguratioun of our ſaid ſouerane Lord Sone to his ſaid derreſt Mother, and natiue Prince of this Realme, maid and ſolemnizat conforme to the ſaid Commiſſioū, At Striuiling the xxix. day of the ſaid Moneth of Julij be the Erlis, Lordis, Prelatis, Commiſſionaris of Burrowis, Barronis and vtheris faithfull and trew ſubiectis, aſſemblit and conuenit for that effect was dewlie, richtlie, and ordourlie done, and exerute, and als lauchfull and valizeable in the ſelf in all reſpectis, and his Maieſtie als richtrouſlie Inueſtit, and poſſeſſit in his Kingdome as his ſaid Mother, his Gudſchir, Grandſchir, or ony vther his maiſt Nobill Progenitouris natiue Princes of this Realme wer, and hes bene of befoze or as gif hir grace the time of the ſaid Coronatioū had bene departit out of this mortall life, or had compeirit perſonallie in preſence of the haill thre Eſtatis of this Realme, aſſemblit in Parliament and maid the ſaid dimiſſioun, notwithſtanding ony maner of title, actioun, or enteres, or ony vther thing that preſentlie may or cā heirefter be obiectit in the contrair. And als ratifyis, approuis and confirmes the ſaid dimiſſioun, Coronation, and Inauguratioun of our ſaid Soueranе Lord, and all thingis done, or that heirefter ſall

happin to be done in his hienes name & authoritie. Of the quhilkis letteris of dimissioun, and constitutioun of procuratouris the tennouris followis.

MARIE By the grace of God quene of SCOTTIS, To all and sindrie our Judges, and Ministeris of Law, liegis, and subiectis quhome it effeiris, to quhais knawledge thir our letteris sall cum, greting. Forsamekle, as sen our arrivall, and returning within our Realme, we willing the commoun commoditie, welth, profite, and quietnes thereof, liegis, and subiectis of the samin, haue employit our body, spritе, haill sensis, and forces to gouerne the same, in sic sort that our Royall, and honorabill estate micht stand and continew with vs & our posteritie, and our luifing, and kinde liegis micht eniop the quietnes of trew subiectis. In trauelling quhairin, not onlie is our bodie, spritе, and sensis sa verit, brokin, & vnquietit that langer we are not of habilitie be ony meane to indure sa greit and intollerabill panis and trauellis, quhairwith we ar altogidder vexit, bot als greit commotiounis and troublis, be sindrie occasiounis in the meanetime hes ensewit therein to our greit greif. And seing it hes bene the plesure of the eternall God, of his kindlie lufe mercie and gudnes to grant vnto vs, of our awin persoun, ane Sone, quha in cais be the hand of God we be veseit, will, and of richt, and of equitie man, and aucht to succeid to vs and to the gouernement of our Realme. And knawing that all creaturis ar subiect to that Immutabill decreit of the Eternall, anis to rander and gif vp this life temporall, (The hour and time quhairof is vncertane) and in cais be decreis we be takin fra this life, during the time of his Minoritie, it may be dowtit greitly that resistance, and troubill men be maid to our said Sone, now Native Prince of this Realme, in his tender zeiris (being swa destitute of vs) to succeid to that rowme and kingdome quhilk maist iustlie of all Lawis appertenis to him. Quhilk Inconuenient be Goddis help, and guide preuidence, we meine to preuent, in sic maner, that it sall not ly in the power of ony vnnaturall subiectis to resist Goddis ordinance in that behalfe. And vnderstanding that nathing erdlie is mair iopous, and happy to vs, nor to se our said derrest Sone, in our awin lyfetime peiceablie placit in that rowme, and honorabill estate quhairto he iustly aucht and man succeid. ¶ WE of the Motherly affectioun we beir toward our said onlie Sone, haue renouncit, & dimittit, and be thir our letteris, frelie, of our awin motrue will renouncis, and dimittis the gouernement, guiding and gouerning of this our Realme of SCOTLAND, liegis, and subiectis thereof, and all Intromissioun and disposityoun of our casualiteis, propertie, benefices, offices, and all thingis appertenning, or heirtofoir is knawin, or hereftir sall happin to appertene thereto, in fauouris of our

of our ſaid derreſt Sone. To that effect, that he may be plaintit, placit, and pollellit therein, vſe and exerce all thingis belangand thereto as native king, and Prince of the ſamin, and ſichyke as we or ony our Predeceſſouris, kingis of SCOTTIS, hes done in ony tymes bypaſt. Attoure, that this our dimiſſioun may tak the mair ſolépne effect, and that nane pretend Ignorance thereof, we haue geuin, grãtit, and committit, and be thir our letteris geuis, grantis, and committis our commiſſioun full, fre, and plane power, generall, and ſpeciall command, to our traiſt Couſingis, Patrik Lord Lindeſay of the Byris, and Williame Lord Ruthuen, and to ilk ane of them cõiunctlie and ſeuerallie, to compeir before ſa mony of the Nobilitie, Clergie, Burgeſſis, and vther pepill of our Realme, as ſal happin to be aſſemblit to that effect in our Burgh of Striuiling or ony vther place, or places quhair it ſalbe thocht maiſt conuenient, at ony day or dayis, and thair publictlie in thair preſence, for vs, in our Name, and vpon our behalfe dimit, and renounce the gouernement, gyding and rewling of this our Realme, liegis, and ſubiectis thereof, all Intromiſſioun with the propertie, caſualitie, or vtheris thingis appertening to vs thereby, and all richt, and title that we had, hes or may haue be ony maner of way thereto, in fauouris of our ſaid Sone, to that effect, that he may be Inaugurat, placit, and rowmit therein, & the Crowne Ropall deliuerit to him, and be obeyit in all thingis cõcerning the ſamin, as we, or our Predeceſſouris hes bene in tymes bypaſt. And lykewiſe be thir preſentis geuis, grantis, and committis our full, free, and plane power, to our richt traiſt Couſingis IAMESERLE of MORTOVN, Lord of DALKEITH, Johne Erle of Athole, &c. Johne Erle of Mar, &c. Alexander Erle of Glencarne, Williame Erle of Wenteith. Johne Maiſter of Grahame, Alexander Lord Hume, Adam Biſchop of Orknay, the Prouoſtis of dundie, Montrois, or ony of thame, to reſſaue the ſaid renunciatioũ, and diſmiſſioun in fauouris of our ſaid ſone, and efter the reſſauing thereof, to plant, place, and Inaugurate him in the kingdome, and with all ceremonies requiſite to put the Crowne Ropall vpon his heid, in ſigne and takin of the eſtabliſching of him therein, and in his Name to mak, and gif to the ſaidis Nobilitie, Clergy, Burgeſſis, and vtheris our liegis his Princely and Kingly aith deuitfully and lauchfully as effeiris. And to reſſaue thair aithis, for dew and lauchfull homage to be maid be thame to him, in all times cũming, as becummis ſubiectis to thair native king and Prince. And generally all and ſindrie vther thingis to do, exerce, and vſe that for ſure performance and accompliſchment heirof may, or can be done, firme and ſtable haldand, and for to hald all and quhatſumeuer thingis they in our Name, in the premiſſis leidis to be done, in the worde and faithfull promiſe of ane Prince. And ordanis thir our letteris

(gif neid beis) to be publist at all places neidfull. Subscriuit with our hand and geuin vnder our prieue Seill, At Lochleuin the xxiij. day of Julij. And of our Regne the xxv. zeir. 1567.

MARIE Be the grace of God Quene of Scottis, To all and sindrie our Juges, and Ministeris of Law, liegis, and subiectis quhome it effeiris, to quhais knawledge thir our letteris sall cum greting. Forsamekle as be lang, Irksum, and tedious trauell takin be vs in the gouernement of this our Realme, and liegis therof, we ar sa verit and werpit that our body, spryte, and sensis ar altogidder becum vnhabill langer to trauell in that rowme. And therefore we haue dimittit, and renouncit the office of gouernement of this our Realme, and liegis therof, in fauouris of our only maist deir Sone, natiue Prince of this our Realme. And because of his tender zouth, and Inhabilitie to vse the said gouernement in his awin persoun, during his minoritie, we haue constitute our derrest brother James Erle of Murray, Lord Abirnethie, &c. Regent to our said Sone, Realme and liegis foirsaidis. And in respect that our said derrest brother is actually furth of our Realme, and can not Instantly be present to accept the said office of Regentrie vpon him, and vse and exerce the samin, during our said derrest Sonis Minoritie: We quhil his returning within our Realme, or in cais of his decreis haue maid, constitute, namit, appointit, and ordanit, and be thir our letteris makis, constitutis, nanis, appointis, and ordanis our traist Cousingis and Counsallouris, James Duke of Chattelerault, Erle of Arrane, Lord Hammiltoun, Matho Erle of Lennox, Lord Dernly, &c. Archibald Erle of Argyle, Lord Campbell and Lorne, &c. Johne Erle of Athole, IAMES ERLE of MORTOVN, Alexander Erle of Glencarne, and Johne Erle of Mar, Regentis to our said derrest Sone, Realme and liegis. And in cais our said brother James Erle of Murray, cum within our Realme, and refusis to accept the said office of Regentrie vpon his singulare persoun, We mak, constitute, name, appoint, and ordeine our traist Cousingis, and counsallouris foirsaidis, and our said brother, Regentis of our said deir Sone, Realme and liegis. Geuand, grantand, and cõmittand to thame or ony fiue of thame, conjunctlie, full power for our said Sone, and in his Name to resaue Resignationis of landis, mak dispositionis of Wairdis, nonentrellis, Releuis, Mariages, Benefices, Eschetis, Offices, & vtheris casualiteis, and priuileges quhatsumeuer concerning the said office, Signatouris thereupon to mak, subscriue, and cause be past throuch the seillis. And to vse and exerce the said office of Regentrie in all thingis priuileges, and cõmoditeis, sicklyke as frelie, and with als grit libertie as ony Regent, or Gouernour to vs, or our Predecessouris vsit the samin in ony tyme bygane. Promittand to hald firme, and stabill, in the word and faith of ane Prince, quhatsumeuer thingis our saidis traist Cousingis dois in the premissis.

Chargeing heirfore zow all and sindrie our Judges, and Ministeris of Law, liegis and subiectis foirsaidis, to answer, and obey to our saidis traist Cousingis, Regentis foirsaidis, in all and sindrie thingis concerning the said office of Regentrie, during our said derrest Sonis minoritie, and ay and quhill he be of the age of seuintene zeiris compleit. As ze and ilk ane of zow will declair zow lurking subiectis to our said maist deir Sone, zour natiue Prince, and vnder all paine, charge, and offence that ze and ilk ane of zow may commit, and Incrin aganis his Maiestie in that part. Subscriuit with our hand, and geuin vnder our preuie seill, At Lochleuin the xviij. day of Julij, and of our Regne the twentie fiue zeir.

¶ Anent the constitution of James Erle of Murray, in Regent, to our Soueranc Lord, his Realme and liegis. Cap. ij.

ITEM It is fundin, declarit, and determit be our Soueranc Lord, with aunsl of the thre Estatis, and haill bodie of this present Parliament, that the nominatioun constitutioũ, and ordinatioun of our said Soueranc Lordis derrest Cousing James Erle of Murray, Lord Abirnethie, in Regent to his hienes, his Realme and liegis therof, during the time of his Maiesteis minoritie, and les age, specifyit and expressit in the Quenis Maiesteis letters vnder hir subscriptioun and preuie seill, of the dait the xviij. day of Julij last bypast, togidder allwa with the consent and approbatioũ of the Erles, Lordis, Prelatis, Commissaris of Burrowis, Barronis, and vtheris faithfull subiectis conuenit and assemblit to that effect. And the Acceptatioun of the said office of Regentrie, be the said James Erle of Murray, vpon the xvij. day of August last bypast, was, is, and in all tymes rumming salbe haldin, repute, and estemit lauchfull, sufficient and perfite. And all and quhatsumeuer thingis, quhilkis he hes done be vertew of his said office of Regentrie, sen his acceptatioun therof, or quhilkis he sall do hereftir, in our said Soueraſie Lordis Name and Authoritie, during the time of his hienes Minoritie, specifyit in the said commissioun and procuratioun produceit, auisit, and considerit be the saidis thre Estatis, to be als dewlie, lauchfullie, sufficientlie, and richteouslie done, and to haue als greit auaill, strekth, force, and effect in all respectis and cõditionnis as ony thingis done be quhatsumeuer Regentis, Gouernoris, or Protectouris of this Realme, in the minorities & les ageis of ony vtheris natiue Princes of the same. And ratifyis, approuis, and confirmis the same nominatioun and acceptatioun, for now & in tyme rumming. Of the quhilk the tenour followis.

MARIE Be the grace of God quiene of Scottis, to all and sindrie our Judges, & Ministeris of our Lawis, liegis and subiectis quhome it effeiris, to quhais knawlege thir our

letteris ſall cum, greting. Forſamekle as efter lang, greit, and intollerabill panis, and labouris takin be vs ſen our arriuall within our Realme, for gouernement thereof, and keiping of the liegis of the ſamin in quietnes, we haue not onlie bene berit in our ſpryte, bodie, and ſenſis thereby, bot als at lenth ar altogidder ſa werpit therof, that our habilitie, and ſtrenth of bodie is not abill langer to indure the ſamin. THAIRFOIR, and becaus nathing erdlie can be mair comfortabill and happy to vs in this erd, nor in our lyfetime to ſe our deir Sone, the natiue Prince of this our Realme, placit in the kingdome thereof, and the Crowne Ropall ſet on his heid, we of our awin fre will, and ſpeciall motiue, haue dimittit, and renouncit the gouernement, guyding, and gouerning of this our Realme, of SCOTLAND, liegis, and ſubiectis thereof, in fauouris of our ſaid Sone, to that effect that in all times heirefter, he may peciablie and quietlie enioy the ſamin without troubill, and be obeyit as natiue king and Prince of the ſamin be the liegis thereof. And vnderſtanding that be reſſoun of his tender zouth, he is not of habilitie in his awin perſon to adminiſtrate in his kinglie rowme, and gouernement as equitie requyris, quhill that heirefter he cum to the zeiris of diſcretioun. And als knawing the proximitie of blude ſtandand betuix vs our ſaid Sone, and our derreſt brother James Erle of Murray, Lord Abirnethie, &c. And hauand experience of the naturall affectioun, and tenderly luſe he hes in all times borne, and preſently beiris towardes vs, honour, and eſtate of our ſaid Sone. Of quhais luſe, and fauour towardes him we can not bot aſſure our ſelfe. To quhome na greiter honour, Joy nor felicitie in erd can cum nor to ſe our ſaid Sone Inaugurat in his kingdome, feirit, reuerencit, and obeyit be his liegis thereof. In reſpect quhairof, and of the cerdanetie, and notorytie, of the honeſtie, habilitie, qualificatioun, and ſufficiencie of our ſaid derreſt brother, to haue the cure and Regiment of our ſaid Sone, Realme, and liegis forſaidis during our ſaid Sonis minoritie. We haue maid, namit, appointit, conſtitute, and ordanit, and be thir our letteris namis appointis, makis, conſtitutes, & ordanis our ſaid derreſt brother James Erle of Murray, Regent to our ſaid derreſt Sone, Realme, and liegis forſaidis during his Minoritie and les age, and ay and quhill he be of the age of ſeuintene zeiris compleit. And that our ſaid brother be callit during the ſaid ſpace, Regent to our ſaid Sone, his Realme, and liegis. Swa that our ſaid Sone efter the completing of the zeiris forſaidis, in his awin perſoun may tak vpon him the ſaid gouernement, and vſe, and exerce all and ſindrie priuilegis, honouris, and otheris Immunitetis that appertenis to the office of ane king, aſweill in gouerning his Realme and pepill, according to the Lawis, as in repelling the violence of ſic as wald inuaid, or iniuſtlie reſiſt him or thame, of his

Authoritie

Authoritie Royall. With power to our ſaid derreſt brother James Erle of Murray, in Name, Authoritie, and behalf of our ſaid maiſt deir Sone, to reſſaue Reſignationnis of quhatſumeuer landis hal-din of him or zit of Offices, Caſtellis, Towres, Fortalices, mylnes, fiſchingis, woddis, Benefices, or pertinentis quhatſumeuer, the ſa-min againe in our ſaid Sones Name to gif, and deliuer ſignatou-ris therupon, and vpon the giftes of Wairdis, nonentreſſis and re-leuis of landis, and Mariages of airis falland, or that ſall happin to fall in our ſaid Sones handis as ſuperiour therof. And als vpō preſentatioun of landis Benefices, Eſchetis of gudes mouabill and vnmouabill, dettis and takkis, reſpittis, remiſſiounis ſuperſedereis, and vpon the diſpoſitioun of Offices vacand, or quhen thay ſall happin to vaik, to ſubſcriue, and cauſe be paſt the ſeillis. The ſaid office of Regentrie, to vſe and exerce in all thingis, priuileges, and commoditeis, ſiclike als frely, and with als greit libertie, as ony Regent, or Gouernour to vs, or our Predeceſſouris vſit in ony times bygane, and ſichyke as gif euerie heid, priuilege and Artickle con-cerning the ſaid Office were at lenth expreſſit, and amplifyit in thir our letteris. ¶PROMISAND to hald firme & ſtabil in the word and faith of ane Prince, quhatſumeuer thingis our ſaid derreſt bro-ther in the premiſſis happinnis to do. Chargeing heirfore zow all, and ſindrie our Judges and Miniſteris of Law, liegis, and ſubiect-is foirſaidis, to anſwer and obey to our ſaid derreſt brother, in all & ſindrie thingis concerning the ſaid office of Regentrie, as ze and Ilk ane of zow will declair zow luſing ſubiectis, to our ſaid maiſt deir Sone, and vnder al paine, charge, and offence that ze and Ilk ane of zow may commit, and incurr againis his Maieſtie in that part. Subſcriuit with our hand, and geuin vnder our preuie ſeill, At Lochleuin the xxiij. day of Julij. And of our Regne, the twentie fiue zeir.

¶Anent the aboliſchyng of the Pape, and his vſurpit Authoritie. Cap. iij.

ITEM Our Soueraine Lord, with aduiſe of his derreſt Re-gent, and thre Eſtatis of this preſent Parliament, ratifyis and approuis the Act vnderwrittin, maid in the Parliament haldin At Edinburgh the xxiij. day of Auguſt, the zeir of God ane thouſand fiue hundreth and thre ſcoir zeiris. And of new in this pre-ſent Parliament ſtatuis, and ordanis the ſaid Act to be as ane per-petuall Law to all our Soueraine Lordis liegis, in all times cum-ming. Of the quhilk the tennour followis. ¶ITEM The thre Eſtatis vnderſtanding that the Juriſdictioun, and Authoritie of the Biſchop of Rome, callit the Pape, vſit within this Realme in times bypaſt, hes not onlie bene contumelious to the eternall God, bot alſo verie hurtfull, and prejudiciall to our Soueranes Authoritie, & com-

moun weill of this Realme. ¶ THAIRFOIR it is statute & ordanit that the Bischop of Rome,callit the Paip haue na Jurisdictioun nor authoritie within this Realme,in ony time cumming. And that nane of our said Souerane subiectis in ony times heirefter sute,or desire,title or richt of the said Bischop of Rome,or his sect,to ony thing within this Realme, vnder the panis of Barratrie, that is to say,proscriptioun,banischment,and neuer to bruke honour, office, nor dignitie within this Realme. And the contrauenaris heirof to be callit befoir the Justice or his deputes,or befoir the Lordis of the Sessioun, and puneist therefoir conforme to the Lawis of this Realme. And the furnisaris of thame with finance of monep , and purchessaris of their title of richt,or mantenaris,or defendaris of thē sall Incur the samin panis. And that na Bischop nor vther Prelat of this Realme vse ony Jurisdictioun in time cumming,be the said Bischop of Romes Authoritie, vnder the paine foirsaid. And therefoir of new decernis and ordanis the contrauenaris of the samin in ony time heirefter to be puneist accrording to the panis in the foirsaid Act abone rehearsit.

¶ Anent the annulling of the Actis of Parliament, maid aganis Goddis word, and mantenance of Idolatrie in ony tymes bypast. Cap. iij.

ITEM Our Souerane Lord, with auise of his derrest Regent, and thre Estatis of this present Parliament ratifyis, and approuis the Act vnderwrittin maid in the Parliament haldin at Edinburgh therrinj. day of August, the zeir of God ane thousand, fiue hundreth thre scoir zeiris. And of new in this present Parliament statutis and ordanis the said Act to be as ane perpetuall Law to all our Souerane Lordis liegis in all times cumming. Of the quhilk the tennour followis. ¶ THE quhilk day forsamekle as thair hes bene diuers and sindrie Actis of Parliament maid in king James the First, Second, Third, Feird , and Fyft tymes kingis of SCOTLAND for the time, and als in our Souerane Ladyis time, not aggreing with Goddis halie word,and be thame diuers personis take occasioun to mantene Idolatrie , and superstitioun within the kirk of GOD, and repressing of sic personis , as were professours of the said word, quhairthrow diuers Innocentis did suffer. And for eschewing of sic Inconuenientis in time cumming the thre Estates of Parliament hes annullit, and declarit all sic Actis maid in tymes bypast, not aggreing with Goddis worde, and now contrare to the Confessioun of Faith accrording to the said word publeist in this Parliamēt to be of nane anail force nor effect. And decernis the said Actis, and euerie ane of thame, to haue na effect nor strenth in time to cum,bot the samin to be aboleist , & extinct for euer, in sa far as ony of the foirsaidis Actis ar repugnant , and

contrare

contrare to the Confessioun of Faith, and worde of GOD foirsaid, ratifyit, and approuit be the Estatis in this present Parliament. And therefoir decernis, and ordanis the contrauenaris of the samin Act in ony tyme hereftir to be punesit, according to the Lawis.

Of the quhilk Confessioun of the Faith the tennour followis.

THE CONFESSION OF THE FAITH AND DOCTRINE BELEVIT AND PROfessit be the Protestantis of Scotland, exhibitit to the Estatis of the same in Parliament, and be their publict votis authorisit as a doctrine groundit vpon the infallibill worde of God.

Of God. Cap. 1.

WE confesse and acknawledge one onlie GOD, to whome onlie we must cleaue, whome onlie we must serue, whome onlie we must worschip, and in whome onlie we must put our trust. Quha is eternall, infinite, vnmesurable, Incomprehensible, Omnipotent, Invisible, in substance, and zit distinct in thre personis, the Father, the Sone, and the holie Goste. Be whome we confesse and beleue all thingis in heuin & erth, aswell visible as Invisible to haue bene createt, to be reteined in their being and to be ruled and guyded be his Inscrutable prouidence, to sic end as his Eternall wisdome, gudnes, and Justice hes appointed them, to ye manifestatioun of his awin glorie. Deute. 6. Esai. 44. Deute. 4. Matt. 28. Genes. 1. Prou. 16. Gen. 1.

Of the Creatioun of man. Cap. 2.

WE confesse and acknawledge, this our GOD to haue createt man, to wit, our first Father Adam, to his owen Image and similitude, to whome he gaue wisdome, Lordschip, Justice, free will, and cleir knawledge of him selfe, sa yat in the haill nature of man, there culde be noted no Imperfectioun. Fra quhilk honour and perfectioun, man and woman did bothe fall: the woman being deiaued be the Serpent, and man obeying ye voice of ye woman, bothe conspyring agains ye Soueraine Maiestie of GOD, who in expressed wordes had before threatned deith, gif they presumed to eit of ye forbidden tre.

Of Originall sinne. Cap. 3.

BE quhilk transgressioun commounlie called originall sinne, wes ye Image of god, vtterlie defaced in man, and he and his posteritie of nature become Enemies to GOD, slaues to Sathan, and seruādis vnto sine. In samekle that deith Euerlasting hes had, and sall haue power and dominioun ouer all yat hane not bene, at not, or sall not be regenerate from abone, quhilk regeneratioun is wrocht be ye power of ye holie Goste working in ye hartes of ye elect of God, one assured faith in ye promise of GOD reuelit to vs in his worde, be quhilk Faith we apprehend CHRIST IESVS with ye graces and benefites promised in him. Ephes. 2. Rom. 5. Iohn. 3. Ro. 5. 8.

Of the Reuelatioun of the promise. Cap. 4.

FOR this we constantlie beleue, that God efter ye feirfull and horrible defectioun of man fra his obedience, did seik Adam againe, call vpon him, rebuke his sinne, convict him of ye same, and in ye end made vnto him ane moste ioyfull promise, to

tyit, that ye ſeid of man ſulde bruik downe ye Serpentes heid, that is, he ſulde deſtroy
Geneſ. 5. the workes of the Deuill, quhilk promiſe as it wes repeted, and made moze cleir from
Gene. 12. tyme to tyme: ſo wes it imbraced with Joy, and moſte conſtantlie reſeaued of all ye
15. faithfull from Adam to Noe, from Noe to Abraham, from Abraham to Dauid and ſo
Eſai. 7. 8. furthe to ye Incarnatioun of CHRIST IESVS all (we meine ye faithfull Fathers
vnder ye Law) did ſe ye Joyfull dayis of Chriſt Jeſus and did reioyce.

¶ The continuance, Increſe, and preſeruatioun of the Kirk. Cap. 5.

Exee. 16. WE moſte conſtantlie beleue, that God preſerued, inſtructed, multiplyed, hono-
Gene. 12. red, decoyed, and from deith called to lyfe, his Kirk in all ages fra Adam, till the
13. cumming of CHRIST IESVS in ye fleſhe. For Abraham he called from his fa-
Exo. 1. 2. thers countrie, him he inſtructed, his ſeid he multiplyed, ye ſame he meruillouſlie
Exo. 20. preſerued, and moze nerne hand lie deliuered from ye bondage and tyrannie of Pha-
Ioſ. 1. 2. 3. rao, to them he gaue his Lawis, conſtitutiounis, and ceremoneis, them he poſſeſſed in
1. Sa. 16. ye land of Canaan, to them efter Judges and efter Saul he gaue Dauid to be King,
2. Reg. 17 to whome he made promiſe, that of ye fruit of his loynis ſulde ane ſit for euir vpon
2. Reg. 24 his Regall ſait. To this ſame people from tyme to tyme he ſend Prophetes to reduce
25. them to ye richt way of their GOD; from ye quhilk oftentymes they declyned be Ie-
Deut. 28. dolatrie. And albeit that for their ſtubburne contempt, of Juſtice he wes compelled
Iere. 28. to gif them in ye handis of their Enemies, as before wes threatned be ye mouth of
Eſdra. 1. Moyſes, in ſamekle yat the haly Cietie wes deſtroyed, the Temple brunt with fyre, &
Agg. 1. 2. ye haill land left deſolate ye ſpace of lxx. zeiris. Zit of mercie did he reduce them agane
Zach. 3. to Jeruſalem, quhair ye Cietie and Temple were reedified, and they againis all Nati-
ounis and aſſaultes of Sathan did abyde, till the Meſſias come accoyding to the
promiſe.

¶ Of the incarnatioun of Chriſt Ieſus. Cap. 6.

Galat. 4. QVHEN the fulnes of tyme come, GOD ſend his Sone his Eternall wiſdome,
the ſubſtance of his awen glorie in this worlde, who take the nature of man
Luk. 1. 2. heid of the ſubſtance of woman, to wit, of a Virgine, and that be operatioun of the
holie Gaſte. And ſo wes borne the Juſt ſeid of Dauid, the Angell of ye grit counſell
of GOD, the verie Meſſias promiſed, whome we confeſſe and acknawlege Emanuell,
verie God and verie man, two perfite natures vnited, and ioyned in one perſoun.
We quhilk our Confeſſioun we condempne ye dampnable and peſtilent hereſies of
Arrius, Marcion, Eutiches, Neſtorius, and ſuche vtheris as ether did deny the E-
ternitie of his Godheid, or the veritie of his humaine nature, or confounded them, or
gif deuyded them.

¶ Why it behoued the Mediator to be verie God and verie man. Cap. 7.

WE Acknawledge and confeſſe, that this moſte wondrous coniunctioun betuix ye
Godheid and ye manheid in CHRIST IESVS, did proceid from ye Eter-
nall and Immutable decre of God, from quhilk all our Saluatioun ſpringis, and de-
pendis.

¶ Electioun. Cap. 8.

Iohn. 1. FOR that ſame Eternall God and Father, who of mere grace elected vs in Chriſt
Hebr. 2. Ieſus his Sonne, before the fundatioun of ye worlde wes laid, appointed him to
be our heid, our brother, our Paſtor and grit Biſchop of our ſaules. Bot becauſ
yat the enimitie betuix ye Juſtice of GOD and our ſinnes wes ſic, that na fleſhe be it
Iohn. 1. ſelf culde, or micht haue attemed vnto God. It behoued yat ye Sonne of God ſulde
diſcend vnto vs, and tak him ſelfe a bodie of our bodie fleſhe of our fleſhe, and bane of
Iohn. 20. our banes, and ſo become ye Mediatoz betuix God and man, geuinge power to ſa
many as beleiſt in him to be ye Sones of God, as him ſelf dois witnes. I paſſe vp to
my Father, and vnto zour Father, to my God, and vnto zour GOD. Be quhilk moſt
holy Fraternitie, whatſoeuer we haue tynt in Adam is reſtoyed vnto vs againe. And
for this cauſe ar we not affrayed to call God our Father, not ſamekle becauſe he bes

greated

ereated vs (quhilk we haue tynt throwm with ye reprobate) as for yat, yat he hes grufe to vs his onlie Sone to be our brother, and grunt vnto vs grace to acknawledge and vindyace him for our onlie Mediator as before is said. It behoued farther ye Meslyas and Redemer, to be verie God, and verie man, becauſe he wes to vnderly the punisshement dew for our tranſgreſſiounis, and to preſent him ſelfe in ye preſence of his Fathers Judgement as in our perſoun to ſuffer for our tranſgreſſioun and Inobedience, be deith to ouercum him yat wes author of deith. Bot becauſe ye onlie Godheid wald not ſuffer deith, nather yit wald ye ane manheid ouercum ye ſame, he ioyned bothe togidder in one perſoun, yat ye Imbecillitie of ye ane ſuld ſuffer and be ſubiect to deith, (quhilk we had deſerued) and the Infinite and Inuincible power of the vther, to wit of the Godheid: ſuld triumphe and purches till vs lyfe, libertie, and perpetuall victorie, and ſo we confeſſe, and maiſte vndoutedlie beleue. Eſay. 53.

¶ Chriſtes deith, paſſioun, Buriall. Cap. 9.

THAT Our Lord Jeſus offered him ſelf a voluntarie Sacrifice, vnto his Father for vs, yat he ſuffered contradiction of ſinners, yat he wes wounded and plagued for our tranſgreſſiounis, yat he being ye cleine Innocent Lamb of GOD, wes dampned in ye preſence of ane erthlie Judge, yat we ſuld be abſolued before ye tribunall ſait of our God. That he ſuffered not onlie ye cruell deith of ye Croſſe (quhilk wes accurſed be ye ſentence of God) bot alſo yat he ſuffered for a ſeaſon ye wrand of his Father, quhilk ſinners had deſerued. Bot yit we awow yat he remained ye onlie wel beloued, and bleſſed Sone of his Father, euen in the middeſt of his anguiſhe and ſorrowe, quhilk he ſuffered in bodie and ſaule, to mak the full ſatisfaction for ye ſinnes of ye people. Efter ye quhilk we confeſſe and awow, that there remaines na vther Sacrifice for ſinne, quhilk gif any affirme, we nathing dout to awow yat they ar blaſphemous againſt Chriſtes deith, and ye Euerlaſting purgatioun, and ſatisfactioun purchaſit to vs be the ſame. Hebr. 10. Eſay. 53. Deut. 21. Galat. 3. Hebr. 10.

¶ Reſurrectioun. Cap. 10.

WE vndoutedlie beleue, yat in ſa meikle as it wes Impoſſible yat the doloures of deith ſuld reteine in bondage the Author of lyfe, that oure LORD IESVS crucified, deid and buryed, quha diſcended into hell, did ryſe againe for our Juſtificatioun, and deſtroying of him quha wes the Author of deith, brocht lyfe againe to vs, that wer ſubiect to deith, and to the bondage of ye ſame. We knaw yat his Reſurrectioun wes confirmed be the teſtimonie of his verie Enemies, be ye Reſurrectioun of the deid, quhais Sepultures did oppin and they did ryſe, and appeired to monye within the Cietie of Jeruſalem. Yt wes alſo confirmed be the teſtimonie of the Angelis, and be ye ſenſes and Judgementes of his Apoſtillis, and of vthers quha had converſatioun and did eit and drinke with him efter his Reſurrectioun. Act. 2. Rom. 6. Matt. 28. Matt. 27. Iohn. 20. 21.

¶ Aſcenſioun. Cap. 11.

WE nathing dout bot the ſelfe ſame body quhilk wes borne of the Virgine, was crucifyed, deid and buried, and quhilk did ryſe againe, did aſcend into the heuinis, for the accompliſhement of all thinges, where in our names, and for our comfort, he hes reſaued all power in heuin and erth, where he ſittis at ye richt hand of the Father Inaugurate in his Kingdome, Aduocate and onlie Mediator for vs. Quhilk Glorie, honour, and prerogatiue, he alone amonges the brethren ſall poſſeſſe, till that all his Enemeis be made his futeſtuill, as that we vndoutedlie beleue there ſal be in the finall Judgement: to ye executioun whereof we certainelie beleue, that the ſame our LORD IESVS ſall viſiblie returne, as yat he wes ſene to aſcend. And the we firmely beleue, yat the tyme of refreſhing and reſtitutioun of all thinges ſall cum, in ſamekle that thir, that fra the beginning haue ſuffered violence, Iniurie, & wrang, for Richteouſnes ſake ſall inherite that bleſſed immortalitie promiſed fra ye beginning, bot contrariwiſe the ſtubburne, Inobedient, cruell oppreſſoures, filthie perſonis, Idolaters, and all ſuch lyares of vnfaithfull ſaibs ſall in ye dungeoun of vter darknes, Act. 2. Matt. 28. 1. John. 2. 1. Tim. 6. Pſal. 110. Apoc. 20. Eſay. 66.

where their wourme sall not die, nether zit their fyre sall be extinguished. The remembrance of quhilk day, and of ye Judgement to be execute in ye same, is not onlie to vs ane brydle whereby our carnall lustes are refrained, bot allwa sic inestimable tzoyte, yat nether may ye threatning of worldly tyrannes, nether zit ye feir of temporall deith and present danger, mone vs to renounce and forsake yat blessed societie, quhilk we ye members haue with oure heid and onlie Mediator CHRIST IESVS, whome we confesse and avow to be ye Messyas promysed, ye onlie heid of his kirk, our sure Lawgiuer, our onlie hie Preist, Aduocat, and Mediator. In quhilk honouris and offices, gif man or Angell presume to Intruse them self, we vtterlie detest and abhor them as blasphemous to our Soueranc and supreme Gouernour Christ Jesus.

Esay. 7. Collo. 1. Heb. 9. 10

¶ Faith in the holy Gosse. Cap. 12.

THIS our Faith and the assurance of the same, procedes not fra flesche and blude, that is to say, fra na naturall powers within vs, bot is the Inspiratioun of the holy Gosse: whome we confesse GOD equall with the Father, and with his Sone, quha sanctifyis vs, and bringis vs in all verite be his owen operation, without whome we sulde remaine for euer enemeis to GOD, and Ignorant of his Sone Christ Jesus. For of nature we are so deid, so blinde, and so peruerss, that nether can we feill when we are pricked, se the licht when it shawis, nor assent to the will of God when it is reuelled, vnles ye Spreit of the Lord Jesus quicken yat quhilk is deid, remoue ye darknes from our mynddes, and bowe our stubburne hartes to the obedience of his blessed will. And sa as we confesse, yat God the Father created vs when we were not: as his Sone our LORD IESVS redemed vs when we were enemyes to him, so alsa do we confesse yat the holy Gosse doeth sanctifie and Regenerate vs, without all respect of ony merite proceeding from vs: be it before, or be it efter our Regeneratioun. To speik this ane thing zit in mair plaine wordes, as we willingly spoyle our selues of all honour and gloir of our owen creatioun and redemptioun, sa do we alsa of our Regeneratioun and sanctification: for of our selues we ar not sufficient to thinke one gude thocht, bot he quha hes begun ye wark in vs, is onlie he that continewis vs in ye same, to ye praise and gloire of his vndeserued grace.

Matt. 16. Iohn. 14. 15. 16. Rom. 5. 2. Cor. 3.

¶ The cause of gude warkis. Cap. 14.

SA that ye cause of gude warkis we confesse to be not our fre will, bot ye Spreit of ye LORD IESVS, who dwelling in our hartes be trew faith, bringis furth suche warkis, as God hes prepared for vs to walke in. For this we mone boldelie affirme, yat blasphemie it is to say, yat Christ abydes in ye hartes of suche, as in whome there is no Spreit of sanctificatioun. And therefore we feir not to affirme, yat murtherers, oppressers, cruell persecuters, aduulterers, huremongers, filthie persounis, Idolaters, drunkardes, theuis, and all workers of Iniquitie, haue nether trew faith, nether ony portioun of ye Spreit of ye LORD IESVS: so longe as obstinatlie they continew in their wickednes. For how sone yat euer the Spreit of the Lorde Jesus (quhilk Goddis Elect Childzen reuaue be trew Faith) takis possessioun in ye heart of ony man, so sone dois he Regenerate and renew the same man. So yat he beginnis to hate that quhilk before he lusit, and beginnis to lufe that quhilk before he hatit. And fra thine cummis yat continuall battell, quhilk is betuix the flesche and ye Spreit in Goddis Childzen: till the flesche and naturall man accordinge to ye awin corruptioun, lustes for thinges plesand and delectable vnto the selfe, and grudges in aduersitie, is lyfted vp in prosperitie, and at euerie moment is prone and reddie to offend ye Maiestie of GOD. Bot the Spreit of God quhilk geuis witnessing to our Spreit, yat we are the Sonnes of GOD, makis vs to resist filthie pleasures, and to grone in Goddis presence, for deliuerance fra yis bondage of corruptioun. And finallie so triumphe ouer sinne, that it reigne not in our mortall bodyis. This battell hes not the carnall men being destitute of Goddis Spreit, bot dois follow and obey sinne with greidynes, and without repentance: euen as ye Deuill, and their corrupt lustes do pricke them. Bot ye Sonnes of God as before wes said, dois fecht aganis sin, dois sob and murne, when they persaue them selues tempted in iniquitie: & gif they

Rom. 8.

they fall they ryse againe with earnest and vnfeaned repentãce, and their thingis they do not be their awin power, bot be the power of the Lord Jesus, without quhome they were able to do nothing. Iohn. 15.

¶ What warkis ar reputit gude before God. Cap. 15.

WE confesse and acknawledge, that GOD hes gevin to man his holy Law, in quhilk not only ar forbidden all sic warkis as displeis and offend his godlie Maiestie, bot alswa ar commandit all sic as pleis him, and as he hes promised to reward. And their warkis be of twa sortes. The ane ar done to the honour of God, the vther to the profite of our Nichtbouris: and bothe haue the reuelled will of God for their assurance. To haue ane God, to worschip and honour him, to call vpon him in all our troublis, reuerence his holy name, to heir his worde, to beleif the same, to communicate with his holy Sacramentis, ar ye warkes of ye first Tabill. To honour Father, Mother, Princes, Rulers, and superiour poweris: to lufe them, to supporte them, ye to obey their charges (not repugning to ye cõmandement of GOD) to safe the lives of Innocentis, to represse tyrannie, to defend ye oppressit, to kepe our bodies clene and haile, to liue in sobernes and temperance, to deill iustlie with all men both in word and deid: and finally to represse all apperyte of our Nichtbouris hurt, are ye gude warkes of ye secund Tabill, quhilk are maist pleasing and acceptabil vnto God, as their warkis yat ar commanded be him self. The contrarie whereof, is sinne maist odious, quhilk alwayes displeasis him, and provokes him to anger. As not to call vpõ him alone, when we haue neid, not to heir his worde with reuerence, to contemne and dispyse it, to haue or worschip Idoles, to mantene and defend Idolatrie, lichtlie to esteme ye reuerend name of GOD, to prophaine abuse, or contempne the Sacramentes of Christ Jesus, to disobey or resist ony yat God hes placed in Authoritie, quhill (they pas not ouer ye bounder of their Office) to murther, or to consent thereto, to beir hattrent, or to lufe Innocent blude to be shed, gif we may withstand it. And finallie ye transgression of ony vther commandement, in ye first or secund Tabill, we confesse and affirme to be sinne: by ye quhilk Goddis hait and displeasure is kendled against ye proude vnthankfull warld. So yat gude warkis we affirme to be thir onlie, yat are done in faith, and at Goddis commandement, who in his Law hes expressed what ye thinges be yat pleis him. And euill warkis we affirme not onlie thir yat expressedlie ar done aganis Goddis cõmandement: bot thir alswa yat in matters of Religion, and worshipping of God, hes no vther assurance bot ye Inuentioun and opinioun of man: quhilk God fra ye beginning hes euer reiected, as be ye Prophet Esay, and be our Maister CHRIST IESVS we are taught in thir wordes, In vaine do they worschip me, teiching ye doctrines ye precepts of men, Gen. 22. Deute. 4. Exod. 20. Deute. 4. Ephes. 6. Exod. 22. Iere. 22. Esay. 30. 1. Thes. 4. Luk. 2. Exod. 22. Esay. 29. Matth. 15.

¶ The perfectioun of the Law, and Imperfectioun of man. Cap. 18.

THE Law of God we confesse and acknawledge maist Iust, maist equall, maist halp, and maist perfite commanding thir thinges quhilk being wrocht in perfectioun, were able to gif ane and able to bring man to Eternall Felicitie. Bot our nature is so corrupt, so waik, and so vnperfite, yat we are neuer able to fulfill ye workes of ye Law in perfectioun. Yea gif we say we haue na sinne, euin efter we are Regenerate, we deiane our selues, and ye veritie of GOD is not in vs. And therefore it behouis vs to apprehend Christ Jesus with his Iustitie and satisfactioun, quha is ye end and accomplishement of ye Law, be quhome we are set at this libertie, yat ye curse and malediction of God fall not vpon vs, albeit we fulfill not ye same in all pointes, for God ye Father beholding vs, in ye body of his Sonne CHRIST IESVS, accepts our Imperfite obedience as it were perfite, and couerris our warkis, quhilk are defyled with mony spottes, with ye Iustice of his Sone: we do not meine yat we are so set at libertie, yat we owe no obedience to ye Law (for yat before we haue plainlie confessed:) Bot yis we affirme, yat na man in eird (Christ Jesus onlie except) hes gevin, gevis, or sall give, in worthe yat obedience to ye Law quhilk ye Law requyris. Bot when we haue done all thinges, we must fall downe and vnfeinedlie confesse, yat we are vnprofitable seruandes. And therefore, wholaeuer do- Rom. 7. Psalm. 19. Deute. 5. Rom. 10. Rom. 10. Galat. 3. Deut. 26. Ephes. 1. Rom. 4. Luk. 10.

tis them selues of ye merites of their owen wo;kes, o; put their trust in the wo;kes of supererogatioun, boist them selues in yat quhilk is nocht, and put their trust in dampnable Idolatrie.

¶Of the Kirk. Cap. 17.

Matt. 28. AS we beleue in one GOD, Father, Sone, and holie Gost, so do we moste constantlie beleue, yat from ye beginning there hes bene, and now is, and to ye end of ye warld salbe, ane Kirk, yat is to say: ane companie and multitude of men chosen

Ephes. 1. of GOD, who richtlie wo;ship and imbrace him, be trew faith in Christ Iesus, who

Collo. 1. is ye onlie heid of ye same Kirk, quhilk also is ye bodie and spous of Christ Iesus,

Ephes. 5. quhilk Kirk is Catholicke, yat is vniuersall, because it contenis ye Elect of all ages, of all Realmes, Nationis, and tounges, be they of ye Iewes, o; be they of the Gentiles, quha hane communioun and societie with God ye Father, and with his Sone

Apoc. 7. CHRIST IESVS, throw ye sanctificatioun of his holy Spreit, and therefo;e is it

Ephes. 2. called ye communioun, not of prophane persounis, bot of Saincte: quha as Citizenis of ye heuenlie Ierusalem, haue ye fruitioun of ye maist Inestimable benefices, to wit, of ane GOD, ane LORD IESVS, ane faith, & ane Baptisme, out of ye quhilk Kirk there is nouther lyfe no; eternall felicitie. And therefo;e we vtterlie abho; the

Iohn. 5. blasphemie of them yat affirme, yat men quhilk line according to equitie and Iustice, sallbe saued, quhat Religioun yat euer they haue profest. Fo; as without Christ Iesus, there is nouther lyfe no; Saluatioun, so sall there nane be participant therof, bot sic as ye Father hes genin vnto his Sone CHRIST IESVS, and they yat in tyme cum vnto him, awow his doctrine and beleue into him, (we apprehend ye children with ye faithfull parentes) yis Kirk is Inuisible, knawin onlie to God, quha alone knawis quhome he hes chosen, and comprehendis alsweill (as said is) ye elect yat be departed, commounlie called ye Kirk triumphant, and they yat zit liue & fecht aganis sinne and Sathan, as sall line hereafter.

¶The Immortalitie of the Saules. Cap. 18.

Apoc. 14. THE Elect departed ar in peice and rest fra their labouris: not yat they sleip, and cum to a certaine oblioun, as sum fantastickes do affirme: bot yat they ar deliuered fra all feir and to;ment, and all temptatioun, to quhilk we and all Goddis

Apoc. 7. Electes subiect in this lyfe, and therefo;e do beir ye Name of ye kirk militant: as contrariwise ye reprobate, and vnfaithfull departed haue anguishe, to;ment, and paine,

Luk. 16. yat can not be expressed. Sa yat nouther ar ye ane no; ye vther in sic sleip, yat they tesill not their to;ment, as ye Parable of CHRIST IESVS is in ye 16. of Luke,

Apoc. 6. his wo;des to ye theif, and thir wo;des of ye Saules crying vnder the Alter, O Lord thou yat art richteous and Iust, how lang sall thou not reuenge our blude vpon this that dwellis in ye eird, bois testifie.

¶Of the notis be the quhilk the trew Kirk is decernit fra the fals, and quha sall be Iudge of the doctrine. Cap. 19.

BECAVSE that Sathan from ye beginning hes lauboured to decke his pestilent Synagog with ye tytle of ye kirk of GOD, and hes inflamed ye hartes of cruell murtherers, to persecute, trouble, and molest ye trew kirk and members therof, as Cain did Abell, Ismaell Isaak, Esau Iacob, and ye haill Preisthed of ye Iewes,

Gens. 4. Christ Iesus him self and his Apostles efter him. It is ane thing maist requisite, yat

21. 27. the trew kirk be decerned fra ye filthie Synagogis, be cleir and perfite notis, leist we

Matth. 23. being deiaued, resaue and imbrace to our awin condempnatioun, ye ane fo; ye vther.

Iohn. 11. The notes, signes, and assured takinis, whereby ye immaculate spous of CHRIST

Act. 3. IESVS is knawin fra ye horrible harlote, the kirk malignant: we affirme ar nouther antiquitie, tytle vsurpit, lineall descence, place appointed, no; multitude of men approuing ane errour, fo; Cain in age and tytle was preferred to Abel and Seth. Ierusalem had preroga tine abone all places of the eird, where also were the Preistis lineallie descended fra Aaron, and greiter number followed ye Scribes, Pharisees, & Preistis, then vnfeanedlie beleued and approued Christ Iesus and his doctrine: and

zit as

git as we suppose, no man of sound Iudgement will grant yat ony of ye foirnamed wer the kirk of God. The notis therefore of the trew kirk of GOD, we beleue, confesse and avowe to be, first the trew preching of ye word of God, into ye quhilk God hes reuelit him selfe vnto vs, as ye writtingis of ye Prophetis and Apostles dois declair. Secundly, the richt administratioun of the Sacramentis of CHRIST IESVS, quhilk man be annexed vnto the worde, and promise of GOD, to stell and confirme the same in our hartis. Last Ecclesiasticall discipline vprichtlie ministred, as Goddis word prescribes, whereby vice is repressed, and vertew nurished. Where soeuer then thir foirmer notes ar sene, and of ony tyme continew (be ye number neuer so few about two or thre) there without all dout is the trew kirk of CHRIST, who according to his promise, is in the middis of them. Not that Vniuersall, of quhilk we haue before spoken, bot particulare, lic as wes in Corinthus, Galatia, Ephesus, and vther places, in quhilk the Ministerie wes planted be Paull, and were of him self named the kirkis of GOD: and lic kirkis, we ye Inhabitantis of ye Realme of SCOTLAND, professouris of Christ Iesus, professis our selfis to haue in our Cities, townis, and places reformed, for ye doctrine taucht in our kirkis, conteined in the writtin word of GOD, to wit, in the bukis of the auld, and new Testamentis, in thoise bukis we meine, quhilk of the ancient haue bene reputed canonicall. In the quhilk we affirme, that all thinges necessarie to be beleued, for the saluatioun of mankynde is sufficientlie expressed. The Interpretatioun whereof we confesse, nether appertenis to priuate, nor publict persoun, nether sit to ony kirk, for ony preeminēce, or prerogatiue personallie or localle, quhilk ane hes abone ane vther, bot appertenis to the Spritt of GOD, be the quhilk also the Scripture wes writtin. When controuersie then happinis for the richt understanding of ony plaice or sentence of Scripture, or for the reformatioun of ony abuse within the kirk of God, we aucht not lamefullie to luke what men before vs haue said or done, as vnto that quhilk the holy Goste wrocht formerly sensibly within the body of the Scriptures, and vnto yat quhilk Christe Iesus him selfe did, and commanded to be done. For this is ane thing vniuersallie granted, yat the Spritt of GOD, quhilk is the Spritt of vnitie: is in nathing contrarious vnto him selfe, gif then the Interpretatioun, determinatioun, or sentence of ony Doctour, kirk, or Counsal, repugne to the plaine worde of GOD, writtin in ony vther place of the Scripture, it is a thing maist certaine, that there is not the trew vnderstanding and mening of the holy Goste, althocht that Counsallis, Realmes, and Nationis haue approoued and reuiued the same. For we dar not resaue nor admit ony Interpretatioun quhilk repugnes to ony principall point of our faith, or to ony vther plaine text of Scripture, or sit vnto the reuile of cheritie.

Ioh. 1. 10. 1. Cor. 3. Rom. 4. Act. 16. 18. 1. Cor. 14. Act. 20. 1. Cor. 11

¶ The Authoritie of the Scriptures. Cap. 20.

AS we beleue and confesse the Scriptures of GOD sufficient to instruct and mak the man of God perfite; so do we affirme, and avow the authoritie of the same, to be of GOD, and nether do depend on men, nor Angellis. We affirme therefore, yat sic as alledge the Scripture, to haue na vther authoritie bot yat quhilk it hes reuiued from the kirk, to be blasphemous aganis GOD, and iniurious to the trew kirk quhilk alwayis heiris and obeyis the voice of her owen spous and pastour, bot takis not vpon her to be maistres ouer the same.

1. Tim. 3. Ioh. 10.

¶ Of generall Counsellis, of their power, Authoritie, and cause of their Conuentioun. Cap. 21.

AS we do not rashelie dampne, that quhilk godlie men assembled togidder in generall Counsell, lauchfullie gadderit, haue proponit vnto vs, so without mair examinatioun, dar we not resaue whatsoeuer is obtrudit vnto men vnder ye name of generall counsellis: for plaine it is, as they were men, so haue sum of them manifestlie erred, and yat in materis of greit weicht and Importance. So far then as the counsell grunds the determinatioun, and commandement yat it gewis, be the plaine worde of GOD, so fone do we reuerence and imbrace the same. Bot gif men vnder the Name of a Counsell pretend to forge vnto vs new Articles of our faith, or to make

1. Tim. 4.

constitutionnis repugnating to the wordis of GOD; then vtterlie we mvst refvse the same, as the doctrine of Deuillis, quhilk drawis our saulis from the voice of our onlie GOD, to follow ye doctrines and constitutionnis of men. The cavse then quhy yat generall Counsellis conuenit, wes nether to make ony perpetvall Law, quhilk God before had not maid, nether zit to forge new Articles of ovre beleif, nor to gif the word of GOD avthoritie, mekle les to mak yat to be his word, or zit the trew Interpretatiõ of the same, quhilk wes not before be his holie will exprest in his word, bot the cavse of Counsellis (we mene of sic as merite the name of Counsellis) wes partlie for confvtatioun of Hereseies, and for giving publict confessioun of their faith to ye posteritie following, quhilk haith they did be the avthoritie of Goddis writt in word, and not be ony opinioun or prerogatiue yat they cuild not erre, be reassoun of their generall Assemblie. And yis we Judge to haue bene ye chiefe cavse of generall Counsellis: the vther wes for gvde policie and ordour to be constitvte and obserued in the Kirk, quhilk (as in the hovs of GOD) it becummis all thingis to be done decentlie and in ordour. Not that we think that ane policie, and ane ordour in ceremonies can be appointed for all ages, tymes and places: for as ceremonies, sic as men haue devysed, ar bot temporall: so may and aucht they to be changed, when they rather foster superstitioun, then that they edifie the Kirk vling the same.

Of the Sacramentis. Cap. 22.

AS the Fatheris vnder the Law, besydes the veritie of the Sacrifices, had twa cheif Sacramentis, to wit, Circumcisioun and the Paschal lamb, the shippers and contemners whereof, were not reputed for Goddis people: so do we acknawledge and confesse, that we now in the tyme of the Euangell, haue twa cheif Sacramentis, onlie Institvted be the LORD IESVS, and commanded to be vsed of all thay that will be reputed members of his body. To wit, Baptisme, and ye Svpper, or Table of the Lord Jesus, callit ye communioun of his body and his blvde. And thir Sacramentis aswell of auld, as of new Testament, now Institvted of GOD, not onlie to mak ane visible difference betvix his people, and they that wes without his feigned bot also to exerce the faith of his Childrin, and be participatioun of the same Sacramentis, to seill in their hartis the assvrance of his promise, and of that most blessed cõiunctioun, vnioun, and societie, quhilk the Elect haue with their heid CHRIST IESVS. And yis we vtterly dampne, ye vanitie of thay that affirme Sacramentis to be nathing ellis bot naked and bair signes. No we assvredlie beleue, yat be Baptisme we ar Ingrafted in Christ Jesus, to be made partakeris of his Justice, be quhilk our sinnes ar covered and remitted. And alswa, that in the Svpper richtlie vsed, Christe Jesus is so ioyned with vs, yat he verelie is verie narischement and fude of our saulis. Not yat we Imagine ony transvbstantiatioun of breid in Christes body, & of wyne in his natvrall blvde, as ye Papistis haue perniciouslie tavcht, and dampnablie beleued: bot this vnioun and coniunctioun, quhilk we haue with the body and blvde of CHRIST IESVS in ye richt vse of ye Sacramentis, wrocht be operatioun of the holy Ghoste, who by trew faith carvis vs above all thingis yat ar visible, carnall, and eirdly, and makis vs to feid vpon the body and blvde of Christ Jesus, quhilk wes anis broken and shed for vs, quhilk now is in heuin, & appearis in the presence of his Father for vs, and zit notwithstanding the far distance of place, quhilk is betwix his body now glorified in heuin, and vs now mortall in this erd: zit we man assvredlie beleue, that the breid quhilk we break, is the communion of Christes bodie, and the Coup quhilk we blesse, is the communion of his blvde, so yat we confesse, and vndoutedlie beleue, yat ye faithfull in ye richt vse of the Lordis Table do so eit ye bodie and drinke ye blvde of ye LORD IESVS, yat he remanes in them, & they in him. Yea, they ar so maid flesche of his flesche, and bone of his bones, yat as ye eternall Godheid hes grein to ye flesche of Christ Jesus (quhilk of ye awin conditioun and nature wes mortall and corruptible) lyke and Immortalitie, so dois Christe Jesus his flesche and blvde eittin and drvnkin be vs, gif vnto vs (efsame prerogatives. Quhilk albeit we confesse ar nether grein vnto vs at yat tyme onlie, nether zit be ye proper power and vertew of ye Sacrement onlie, zit we affirme yat ye faithfull in ye richt vse of ye Lordis Table, hes coniunctioun with CHRIST IESVS, as the natvrall man can not

apprehend

apprehend: ze and farther we affirme, pat albeit the faithfull apprefſed be negligence, and manlie Infirmitie, dois not profite ſamekle as they wald in the verie Inſtant actioun of the Supper, zit ſall it efter bring frute furthe, as tinelie ſeid ſawin in gude grouud. For pe haly Spirite quhilk can neuer be deuyded fra pe richt Inſtitutionn of the LORD IESVS, will not fruſtrate the faithfal of pe frute of pat myſticall actioſt, bot all thir we lay cummis of trew faith, quhilk apprehendis Chriſt Jeſus: who only makis pis Sacrament effectuall vnto vs. And therefore whoſoeuer ſclanders vs, as pat we affirme or beleued Sacramentis to be naked and bair Signes, do Iniurie vnto vs, and ſpeikis againſt the manifeſt treuth. Bot pis liberallie and franklie we confeſſe, pat we mak ane diſtinctioun betuix CHRIST IESVS in his Eternall ſubſtãce, and betuix pe Elementis of pe Sacramentall Signes. So pat we will nether worſchip the Signes in place of pat quhilk is ſignified be them, nether zit do we diſpyſe & Interpreit them as vnprofitable and vaine, bot do vſe them with all reuerence, examining our ſelues diligentlie befoze pat ſo we do. Becauſe we are aſſured be the mouth of pe Apoſtle, that ſic as eit of pat breid, and drinke of that coup vnworthelie, ar giltie of pe bodie and blude of Chriſt Jeſus.

¶ Of the richt adminiſtratioun of the Sacramentis. Cap. xj.

THAT Sacramentis be richtlie miniſtrat, we Judge twa thinges requiſite, pe ane that they be miniſtrat be lauchfull Miniſteris, whome we affirme to be only they that ar appointed to the preiching of the wozde, into quhais mouthes GOD hes put ſum Sermon of exhoztatioun, they being men lauchfully choſen thereto be ſum Kirk. The vther pat pai be miniſtrat in ſic elementis, and in ſic ſozt as God hes appointed: ellis we affirme pat pai ceis to be pe richt Sacramẽtis of Chriſte Jeſus. And therefore it is pat we flee pe doctrine of pe Papiſticall Kirk, in participatioun of their Sacramentis, firſt becaus their Miniſters are na Miniſters of CHRIST IESVS pe (quhilk is mair hozrible) they ſuffer wemen, whome the haly Goſte will not ſuffer to teiche in pe Congregatioun, to Baptiſe: and ſecundlie becauſe they haue ſo adulterate bothe pe one Sacrament and pe vther with their owen Inuentiounis: that na parte of Chriſtes actioun abydes in pe originall puritie. For Oyle, Salt, Spittill, & ſic lyke in Baptiſme, ar bot mennis Inuentiounis: Adozation, Veneratioun: beiring thzow ſtreitis and townes, and keiping of breid in boxis or buiſſis, ar prophanatioun of Chriſtes Sacramentis, and na vſe of the ſame. For CHRIST IESVS ſaid, take, eit, &c. do ze pis in remembrance of me. We quhilk wozdes and charge, he ſanctified breid and wyne, to pe Sacrament of his holie bodie and blude, to pe end, pat pe ane ſall be eitin, and pat all ſulde drinke of the vther, and not pat they ſulde be keiped to be wozſchipped and honoured as GOD: as pe Papiſtes haue done heirtofoze. who alſo committed Sacriledge, ſtelling from pe people pe ane parte of pe Sacrament, to wit, pe bleſſed coupe. Moreouer, pat pe Sacramentis be richtlie vſed, it is requyzed pat pe end and cauſe why pe Sacramentis were Inſtitute, be vnderſtand and obſerued, aſweill of pe Miniſter as of pe reſſaueris. For gif pe opiniouu be changed in pe reſſauer, pe richt vſe ceiſſis, quhilk is maiſt euident, be pe reiection of pe Sacrifices, as alſo gif pe teicher plainely teiche fals doctrine, quhilk were odious and abhominable befoze GOD (albeit they were his awin ordinance) becauſe that wicked men vſe thẽ to ane vther end then God hes ordained. The ſame affirme we of pe Sacramentis in pe Papiſticall Kirk, in quhilk we affirme pe haill actioun of pe Lord Jeſus to be adulterated, aſweill in pe externall fozme, as in pe end and opiniouu. Quhat Chriſte Jeſus did and comanded to be done is euident, be pe Euangeliſtes, and be S. Paull: bot what pe Preiſt dois at his Alter, we neid not to rehearſe. The end & cauſe of Chriſtes Inſtitutioun, and why pe ſelf ſame ſulde be vſed, is expreſſed in thir wozdes: do ze pis in remembrance of me, als oft as ze ſall eit of pis breid, and drinke of pis Coup, ze ſall ſchaw furthe, that is, extoll, preiche, magnifie, and praiſe pe Lordes deith till he cum: bot to what end, and in what opiniouu pe Preiſtes ſay their Maſs, let pe wozdes of pe ſame, their owen Doctouris and wryteinges witnes. To wit, pat they as Mediatouris betuix CHRIST, & his kirk do offer vnto God pe Father a Sacrifice propiciatorie for pe ſinnes of pe quicke and pe deid. Quhilk doctrine as blaſphemous to Chriſt Jeſus, and making derogatioun to pe ſufficiencie of his only Sacrifice, once offered for

purgatioun of all they pat salbe sanctifyed, we vtterlie abhoir, detest and renounce.

¶To whome Sacramentis apperteine. Cap. 24.

WE Confesse and acknawledge, that Baptisme appertenis aswell to the Infantes of the faithfull, as vnto them pat be of age and discretion. And so we dayne the erroir of the Anabaptistis, who denyis Baptisme to appertene to Childzen: before pat they haue faith and vnderstanding. Bot ye Supper of the Lord we confesse to apperteine to sic onlie as be of the houshald of faith, and can trye and examin them selues, aswell in their faith as in their dewtie towardis their Nichtbouris. Sic as eit and drinke at pat haly Table without faith, or being at discensioun and diuisioun with their brethren, do eit vnworthelie: and therefore it is that in our Kirk, our Ministeris tak publict and particulare examinatioun of ye knawledge and conuersatioun of sic as ar to be admitted to the Table of the LORD IESVS.

¶Of the Ciuile Magistrate. Cap. 25.

WE Confesse and acknawledge Empyres, Kingdomes, Dominiounis and Cities, to be distincted and ordeined be GOD: the powers and authoritie in the same, be it of Empreouris in their Empyres, of Kingis in their Realmes, Dukes and Princes in their Dominiounis, and of vtheris Magistrates in ye Cities to be Goddis holy ordinance, ordeined for manifestatioun of his owen glorie, and for the singulare profite and commoditie of mankynde: so pat whosoeuer goeth about to tak away or to confound the haill stait of Ciuile policies, now long established, we affirme ye same men not only to be Enemies to mankynde, bot also wickedlie to feche against Goddis expressed will. We farther confesse and acknawledge, pat sic personis as ar placed in Authoritie ar to be loued, honoured, feired, and haldin in moste reuerend estimatioun: because that they ar ye Lieutennentis of God, in whose Sessiounis GOD him self dois sit, and Judge, yea, euen the Judges and Princes them selues, to whome be GOD is geuin the sworde, to ye praise and defence of gude men, and to reuenge and punishe all oppen malefactouris. Moreouer to Kingis, Princes, Rulers, and Magistrates, we affirme pat cheifly and moste principally the conseruatioun and purgatioun of the Religioun appertenis, so that not only they ar appointed for Ciuile policie, bot also for mantenance of ye trew Religioun, and for suppressing of Idolatrie and superstitioun whatsoeuer. As in Dauid, Josaphat, Ezechias, Josias, and vtheris deirly commended, for their zeall in pat cause may be espyed. And therefore we confesse and awow, pat sic as resist the supreme power doing pat thing quhilk appertenis to his charge, do resist Goddis ordinance. And therefore can not be gyltles. And farther we affirme, pat whosoeuer denyis vnto them ayde, their counsell and comforte quhylis the Princes and Rulers vigilantly trauell in execution of their Office, pat the same men deny their helpe, support, and counsell to GOD, who be the presence of his Lieutennent dois crane it of them.

¶The gifties frelie geuin to the Kirk. Cap. 26.

ALBEIT That the worde of GOD trewlie preiched, and the Sacramentis richtlie ministered and Discipline executed according to ye worde of God, be ye certaine and Infallible Signes of the trew Kirk, we mene not that euerie particular persoun ioyned with sic company, be ane Elect member of CHRIST IESVS. For we acknawlege and confesse, pat Dornell, Cockell, and Caffe, may be sawin, grow and in greit aboundance ly in ye middis of ye Quheit, that is, ye Reprobate may be ioyned in ye societie of ye Elect, and may externally vse with them ye benefites of the worde and Sacramentis. Bot sic being bot temporall professoures in mouth, bot not in hart, do fall backe and continew not to the end. And therefore haue they no frute of Christes deith, Resurrectioun, nor ascensioun, bot sic as with hart vnfeanedly beleue, and with mouth boldely confesse ye LORD IESVS, as before we haue said, sall moste assuredly resaue thir gifties. First in pis lyfe remissioun of sinnes, and thas ye onely faith in Christes bludd. In samekle, pat albeit sinne remaine and continu-

alsie abyde in thir our mortall bodies, zit it is not Imputed vnto vs, bot is remitted and couered with Chriſtes Juſtice. Secundly, in ye generall Judgement there ſalbe genin to euerie man and woman reſurrection of ye fleſhe. For the ley ſal gif her deith: the eirth they that therein be Incloſed, ze the Eternall our GOD ſall ſtreithe out his hand on the duſt, and ye deid ſall aryſe vncorruptible, and put in ye ſubſtance of the ſelfſame fleſhe that euerie man now beiris, to reſaue according to their warkis, glorie, or punisſhement. For ſic as now delyte in vanitie, crueltie, filthynes, ſuperſtitioſ, or Idolatrie, ſalbe adiudged to ye fyre vnſtancheable. In quhilk they ſalbe tormented for euer aſweill in their owen bodyis, as in their Saules, quhilk now they gif to ſerue the Deuill in all abhominatioun. Bot ſic as continew in weill doing to ye end, boldely profeſſing the Lord Jeſus: we conſtantlie beleue, put they ſall reſaue glorie, honour and Immortalitie, to Regne for euer in lyfe Euerlaſting, with Chriſte Jeſus to whoſe glorified body all his Elect, ſalbe made lyke, when he ſal appeir againe in Judgement, and ſall rander vp the kingdome to GOD his Father, who then ſalbe, and euer ſall remaine all, in all thinges GOD bleſſed for euer. To whome with the Sonne, and with the holy Goſte, be all honour and Glorie, now and euer. So be it.

ARISE (O Lord) and let thy enemeis be confounded, let them fle from thy preſence, that hait thy godlie Name. Giue thy ſeruandes ſtrenth to ſpeik thy worde in boldenes, and let all Natiounis cleaue to thy trew knawledge. Amen.

¶ Thir Actis and Artickles ar red in the face of Parliament, and ratifyit be the thre Eſtatis. At Edinburgh the 17. day of Auguſt, the zeir of GOD. 1560. zeiris.

¶ Anent the Meſſe abolisſhed, and punisſheing of all that heiris, or layis the ſamin. Cap. v.

ITEM Our Souerane Lord, with auiſe of his derrest Regent, and thre Eſtatis of this preſent Parliamēt ratifyis, and approuis the Act vnderwrittin, maid in the Parliament haldin at Edinburgh the xxiij. day of Auguſt the zeir of God 1560. zeiris. And of new in this preſent Parliament ſtatutes, and ordanis the ſaid Act to be as ane perpetuall Law to all our Souerane Lordis liegis in all tymes to cum. Of the quhilk the tennour followis. ¶ THE quhilk day forſamekle as Almichtie GOD be his maiſt trew, and bliſſit word hes declared the reuerence, and honour quhilk ſuld be genin vnto him. And be his Sone Jeſus Chriſt hes declarit ye trew vſe of ye Sacramentis willing ye ſame to be vſit according to his will and word. Be quhilk it is notour and perfitelie knawin, that the Sacramentis of Baptiſme, and of the bodie and blude of Jeſus Chriſt hes bene in al times bypaſt corruptit be ye papiſticall kirk and be their vſurpit Miniſteris. And preſentlie notwithſtanding the reformatioun alreddie maid according to Goddis word, zit there is ſum of the ſaid Papis kirk that ſtubburnely perſeueris in thair wickit Idolatrie ſayand Meſſe, and Baptiſand conforme to the Papis kirk, prophanand therethrow ye Sacramentis foirſaidis in quiet and ſecrete places therethrow nouther regardand GOD, nor his word. ¶ THAIRFOIR it is ſtatute and ordanit in

this preſent Parliament, that na maner of perſoun, or perſounis, in ony time cumming adminiſtrat ony of pe Sacramentis foirſaidis, ſecreitlie or ony vther maner of way, bot thay that ar admittit, and hauand power to that effect. And that na maner of perſoun, nor perſounis, ſay Meſſe, or ʒit heir Meſſe, nor be preſent thairat, vnder the paine of confiſcatioun of all their gudis mouabill, and vnmouabil, and puniſcheing of their bodyis at the diſcretioun of the magiſtrat, within quhais Juriſdictioun ſic perſounis happinnis to be apprehendit, for the firſt fault: baniſcheing of the Realme, for the ſecunde fault: and Juſtifeing to the deith for the thrid fault. And ordanis all Schireffis, Stewartis, Bailleis, and their deputis, Prouoſtis, & Baillies of Burrowis, and vtheris Judges quhatſumeuer within this Realme, to take diligent ſute, and Inquiſitioun within their boundis quhair ony ſic vſurpit Miniſterie is vſit, Meſſe ſaying, or thay that beis preſent at pe doing thereof ratifyand, and approuād the ſamin tak and apprehend thame to the effect, that the paines abone writtin may be execute vpon thame. And therefore of new decernis and ordanis the contrauenaris of the ſamin, in ony time heirefter, to be puneiſt according to the paines of the foirſaid Act abone reheirſit.

¶Anent the trew and haly Kirk, and of thame that ar declarit not to be of the ſamin. Cap. vj.

ITEM, Forſamekle as the Miniſteris of the bliſſit Euangel of IESVS CHRIST, quhome God of his mercie hes now ralit vp amangis vs, or heirefter ſall rais, aggreing with thame that now leuis, in doctrine, and adminiſtratioun of the Sacramentis, and the pepill of this Realme that profeſſis CHRIST, as he now is offerit in his Euangell, and do communicate with the haly Sacramentis (as in the reformit kirkis of this Realme are publictlie adminiſtrat) according to the Confeſſioun of the Faith. ¶OVR SOVERANE LORD, with aunſe of my Lord Regēt, and thre Eſtatis of this preſent Parliament, hes declarit, and declaris, the foirſaidis perſonis, to be the onlie trew, and halie kirk of Jeſus Chriſt within this Realme. And decernis, and declaris that all and ſindrie, quha outher gainſayis the worde of the Euangell, reſſauit and approuit, as the heidis of the Confeſſioun of Faith profeſſit in Parliament of befoir, in the ʒeir of God 1560. ʒeiris, as alſwa ſpecifyit in pe Actis of this Parliament mair particularlie dois expres, and now ratifyit, and approuit in this preſent Parliamēt, or that refuſis the participatioun of the halie Sacramentis as thay ar now Miniſtrat, To be na memberis of the ſaid kirk within this Realme now preſentlie profeſſit, ſwa lang as thay keip thame ſelfis ſa deuidit fra the ſocietie of Chriſtis bodie.

¶Anent

Anent the admissioun of thame, that salbe presentit to Benefices, hauand cure of Ministerie. Cap. vij.

ITEM It is statute, and ordanit be our Soueraine Lord with aduise of his derrest Regent, and thre Estatis of this present Parliament, that the examinatioun and admissioun of Ministeris within this Realme, be onlie in power of the Kirk, now oppinlie and publictlie professit within the samin. The presentationis of lawit Patronages alwayis reserut to the Just and ancient Patrouns. And that the Patroun present ane qualifyit persoun within ser Monethis (efter it may cum to his knawledge, of the decreis of him quha brukit the Benefice of befoze) to the Superintendent of thay partis, quhair the Benefice lyis, or vtheris hauand commissioun of the Kirk, to that effect, vtherwayis the Kirk to haue power to dispone the samin to ane qualifyit persoun for that time.

PROVIDING that in cais the Patroun present ane persoun qualifyit to his vnderstanding and failzeing of ane, ane vther wicht in the said ser Monethis, and the said Superintendent or Commissar of the Kirk refusis to resset, and admit the persoun presentit be the Patroun, as said is. It salbe lesum to the patroun to appeill to the Superintendent, and Ministeris of that Prouince quhair the Benefice lyis, and desire the persoun presentit to be admittit. Quhilk gif they refuse to appeill to the generall Assemblie of this haill Realme, be quhome the cause beand decydit, sall tak end as thay determe and declair.

Anent the Kingis aith to be gewin at his Coronatioun. Cap. viij.

ITEM Because that the Incress of vertew, and suppressing of Idolatrie craues, that the Prince and the people be of ane perfite Religioun, quhilk of Goddis mercie is now presentlie professit within this Realme. THAIRFOIR it is statute, and ordanit be our Soueraine Lord, my Lord Regent, and thre Estatis of this present Parliament that all Kingis, and Princes, or Magistratis quhatsumeuer, halding thair place, quhilkis heirefter in ony time sall happin to Regne, and beir rule ouer this Realme, at the time of their Coronatioun, and ressait of their Princelie Authoritie, mak their faithfull promise be aith in presence of ye eternall GOD, That Induring the haill course of their lyffis, they sall serue the samin eternall GOD to the vttermaist of their power, according as he hes requyrit in his maist halie word, reuellit, and contenit in the new and auld Testamentis. And according to the samin word sall mantene the trew Religioun of CHRIST IESVS, the preiching of his halie word, and dew and richt Ministratioun of the Sacramentis now ressauit, and preichit within this Realme. And sall abolische, and gainstand all fals Religioun, contrare to the samin.

And sall reule the pepill committit to thair charge, according to the will and command of GOD, reuelit in his foirsaid worde, and according to the louabill Lawis and constitutionis reseaue in this Realme nawyis repugnant to the said word of the Eternall GOD. And sal procure to the vttermaist of thair power to the Kirk of God, and haill Christin pepill, trew and perfite peice in all time cumming. Be richtis and reuenis, with all Just priuiledgeis of the Crowne of SCOTLAND to preserue and keip Inuiolatit, nowther sall thay transfer nor alienat the samin. Thay sall forbid and represse in all estatis and degreis, reif, oppressioun and all kinds of wrang. In all Judgementis, thay sall command, and procure that Justice and Equitie be keipit to all creatures, without exceptioun, as the LORD, and Father of all mercyis be mercyfull to thame. And out of thair landis, and Empyre thay salbe cairfull to rute out all Heretykes, & enemeis to the trew worschip of GOD, that salbe conuict be ye trew Kirk of GOD, of the foirsaidis crymes. And that thay sall faithfullie affirme the thingis aboue writtin be thair solempne aith.

¶ Anent is thame that sould beir publict office hereefter. Cap. 8.

ITEM The Kingis grace with aduise of my Lord Regent, & thre Estatis of this present Parliament, statutes and ordanis, that na maner of persoun nor persouns be resauit in ony tymes hereefter, to beir publict office renouabill of Judgement within this Realme bot sic as professis the puritie of Religioun and doctrine now presentlie establischeit. And that nane be permittit to procure, nor admittit Notar or creat ane member of Court in ony time cumming, without he in lykewise profesie the Euangell, and Religioun foirsaid. ¶ PROVIDING alwayis, that this Act be on na wise extendit to ony maner of persoun or persouns haldand thair offices hereditablie or in liferent, bot that thay may vse the samin conforme to thair Infeftmentis and dispositionis grantit to thame thereof.

¶ Anent the thriddis of benefices, grantit in the Moneth of Decembr. the zeir of God 1561. zeiris, for sustening of the Ministeris, and vther estatis of the Prince. Ca. 9.

ITEM Because the Ministeris hes bene lang defraudit of thair stipendes, swa that thay ar becumin in greit pouertie, and necessitie. And notwithstanding hes continewit in thair vocatioun without payment of thair stipendis be ane greit space. Quhairthrow thay ar, and salbe constraint to leif their vocatioun without remeid be prouydit. ¶ THAIRFOIR our Soueraine Lord, with aduise of my Lord Regent, and thre Estatis of this present Parliament, hes statute and ordanit, that the haill thriddis of the haill Benefices of this Realme, sall now Instantlie, and in

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all tymes to cum first be payit to the Ministeris of the Euangell of IESVS CHRIST, and their successouris. And ordanis the Lordis of the Sessioun to grant and gif letteris chargeing all and sindrie Intromettouris or that beis addettit in payment of the samin, to answer and obey to the saidis Ministeris and thair Collectouris, to be nominat be the saidis Ministeris, with auise of my Lord Regent in forme as effeiris, Notwithstanding ony discharge gevin be our Souerane Lordis Mother, to quhatsumeuer person or personis, of the saidis thriddis, or ony part therof, ay and quhill the kirk cum to the full possessioun of thair proper Patrimonie, quhilk is the tendis. ¶PROVIDING alwayis, that the Collectouris of the saidis Ministeris, mak zeirlie compt in the Chakker of thair Intromissioun. Swa, that the Ministeris may be first answerit of thair Stipendis, appertening to euerie ane of thame. And the rest and superplus to be applyit to our Souerane Lordis vse.

Anent thame that salbe tricheris of the youth in Sculis. Cap. xj.

ITEM Forsamekle, as be all Lawis and constitutiounis it is prouydit, that the zouth be brocht vp and Instrue tit in the feir of GOD, and gude maneris: and gif it be vtherwise, it is tinsell baith of thair bodyis and saulis, gif Goddis worde be not tuitit in thame. ¶QVHAIRFOIR, our Souerane Lord, with auise of my Lord Regent, and thre Estatis of this present Parliament, hes statute and ordanit, that all Sculis to Burgh and land, and all vniuersitreis, and Collegis be reformit: And that nane be permittit nor admittit to haue charge and cure thairof in time cumming, nor to Instruct the zouth priuatlie or oppinlie: bot sic as salbe tryit be the Superintendentis or visitouris of the kirk.

Anent the Jurisdictioun of the kirk. Cap. xij.

ITEM Anent the Artickis proponit, and gevin in be the kirk to my Lord Regent, and thre Estatis of this present Parliament, anent the Jurisdictioun iustlie appertening to the trew kirk, and Immaculat spous of IESVS CHRIST: to be declarit and exprest as in the Artickis at mair lenth is contenit. ¶THE Kingis grace, with auise of my Lord Regent, and thre Estatis of this present Parliament, hes declarit, and grantit Jurisdictioun to the said kirk: quhilk consistis and standis in preiching of the trew word of IESVS CHRIST, correctioun of maneris, and administratioun of haile Sacramentis. And declairis that thair is na vther face of kirk, nor vther face of Religioun, than is presentlie be the fauour of GOD establischeit within this Realme. And that thair be na vther Jurisdictioun Ecclesiastical acknawledgeit within this Realme, vther than that quhilk is, and salbe within the same kirk,

of thir quhilk followis thereftir tonchyng the premissis. And farther, our Soueraine Lord with aussie of my Lord Regent, and thre Estatis foirsaidis, hes geuin and geuis power and commissioun to Schir James Balfour of Pettindreich knycht, Priour of Pettenweme, Mark Commendatour of Newbottill, Johne Priour of Coldinghame Lord preme Scist, Maister James Makgill of Rankelour nether Clerk of Regiſter, Williame Maitland younger of Lethingtoun, Secretar to our Soueraine Lord, Schir Johne Bellenden of Auchnoull knycht, Justice Clerk, Johne Erskin of Dune, Maister Johne Spottiswod Superintendent of Lowthiane, Johne Knox, Maister Johne Craig, and Maister Dauid Lindesay Ministeris of the word of GOD. To serche furth mair speciallie and to considder quhat vther speciall pointis or clausis sould appertene to the Jurisdictioun priuilege and authoritie of the said Kirk. And to declair thair myndes thereanentis, to my Lord Regent and thre Estatis of this Realme, at the nixt Parliament. Swa, pat they may tak ordour thereintill, and authoreis the samin be Act of Parliament, as salbe found aggreabill to the worde of GOD.

Anent the dispositionn of Prouestreis, Prebendareis, and Chaplaneeris, to bursaris to be sonnd in Colleges. Cap. xiij.

ITEM, Forasmekle as the youth is not onlie ane to preserue the commoun weill, bot alswa of thame man rise sic as efter this micht serue in the Kirk of GOD, within this Realme; and to the commoun weill of the samin. And because the pouertie of mony is in sic sort, that they may not hald their Childrein at letteris; quhairby the maist part of the youth of this Realme wantis the giftis, and graces of learning, requisite to that charge. For remeid heirof, OVR SOVERANE LORD, with aussie and consent of my Lord Regent, and thre Estatis of this present Parliament, hes statute and ordanit, pat all Patrounis hauand Prouestreis, or Prebendareis of Colleges, Alterages or Chaplaneeris at their giftis, and dispositioun may in all times cumming at their pleasure present the samin to Bursaris, quhome they pleis to Name, to studie verrew and letteris within ane College of ony of the vniuersiteis of this Realme, there to remaine for sic space as the Patroun foirsaid pleis to hald him at verrew, and learning within the foirsaid College, and as salbe aggreid vpon be the Patrounis of the saidis Prouestreis, or Prebendareis, with the Principall and Ministeris of pe College of the vniuersitie. And efter the Patroun remufe pat Bursar furthe of the said College, to present ane vther. And swa furthe fra ane to ane vther, to the effect foirsaid, at the Patrounis pleasure, notwithstanding ony fundatioun or confirmatioun pat be quhatsumeuer Authoritie in onye times bygaine. Anent the quhilk oure

Soueraine

Souerane Lord, my Lord Regent, and thre Eſtatis of this preſent Parliament, diſpenſis, Swa pat pe ſaidis Patrounis may diſpone thair Prouoſtreis, and Prebendareis, to ſic Burſaris as thay ſall think expedient, als oft as neid beis. Quhilk ſall be na hurt, nor preiudice to their Patronage, Notwithſtanding thair fundationis, and Confirmationis quhatſumeuer, or ony prouiſioun contenit thereintill. And therefore our SOVERANE LORD, my Lord Regent, and thre Eſtatis foirſaidis, hartlie requeſtis all Patrounis of Colleges, Prebendareis, and Prouoſtreis, to grant, and diſpone their Prouoſtreis, and Prebendareis, to the Burſaris foirſaidis, in maner abone ſpecifyit. Swa pat letteris may be authoriſit, and the zouth ſufficientlie brocht vp in vertew, and leirning, to pe glorie of GOD, and comforte of the commoun weill of this Realme.

¶ Anent the filthie vice of Fornicatioun, and punithement of the ſamin. Cap. xiiij.

ITEM It is ſtatute, and ordanit be oure Souerane Lorde, with aduiſe and conſent of his derreſt Regent, and thre Eſtatis of pis preſent Parliament, that gif ony perſon, or perſonis within pis Realme, to Burgh or to land, ſall commit the filthie vice of Fornicatioun, and beis conuict therof, pat the committeris therof ſall be puneiſt in maner following. That is to ſay, for pe firſt fault, aſweil the man, as the woman, ſall pay the ſowme of fourtie pundis. Or than baith he, and ſcho, ſall be Impriſonit for the ſpace of aucht dayis, thair fude to be breid, and ſmall drinke. And thairefter preſentit to pe merrat place of the Towne or Parochin bairheid, and there ſtand feſnit, pat thay may not remoue, for the ſpace of twa houris, as fra ten houris to twelfe houris at none. For the ſecund fault being conuict, thay ſall pay the ſowme of ane hundreth merkis, or then pe fornamit dayis of thair Impriſonment ſall be dowblit, their fude to be breid and watter allanerlie. And in pe end, to be preſentit to pe ſaid merrat place, and baith the heidis of the man and the woman to be ſchauin. And for the thrid fault, being conuict thereof, ſall pay ane hundreth pundis. Or ellis their abone Impriſonment to be triplit, their fude to be breid and watter allanerlie. And in pe end, to be taine to the deipeſt and foulleſt pule or watter of the Towne, or parochin, there to be thriſe dowkit, and thairefter baneiſt the ſaid Towne, or Parochin for euer. And fra thine furth, how oft pat euer thay be conuict of the foirſaid vice of Fornicatioun, pat ſa oft pe ſaid thrid penaltie be execute vpō thame. And pat the Prouoſt and Bailleis of Ilk Burgh, the Juſtice generall, and his deputis, or ſic vtheris perſonis as it ſall pleis our ſaid Souerane Lord to gif commiſſioun vnto, be Judges to pe perſounis ſuſpect, and delatit of Fornicatioun, and being conuict, thay ſall lift, and vptak the abone wrttin pecuniall paines of the

perſonis reſponſall, and rather willing to pay the ſamin, nor to be demanit in their perſonis. And that the ſaidis corporall paines of Imprſoning, baniſcheing, and vtheris abone ſpecifyit, be exrcute vpon all ſic perſonis, as outher refuſis to pay the pecuniall paines, or that ar not reſponſall to pay the ſamin. And that the ſamin pecuniall paines quhilkis ſall happin to be reſſauit, be ſurelie keipit in ane cloiſ box, and be conuertit ad pios vſus, in thair partis quhair pe crymc is cõmittit, as it ſall pleis our ſaid Souerane Lorde, and his derreſt Regent to command. And the reſſaueris of the ſaid paues to be reddy to gif accompt thereof, quhen euer thay ſalbe requirit thereto.

¶Anent thame that committis Inceſt. Cap. xv.

ITEM Forſamekle as the abhominabill, vile, and filthie luſt of Inceſt, is ſwa abhominabill in the preſence of GOD, and that the ſamin Eternall GOD be his exprelle worde hes condempnit the ſamin, and zit nottheles the ſaid vice is ſwa vſit within this Realme, and the word of GOD is in ſic ſort contempnit, be the vſeris thereof, pat GOD be his Juſt Judgementis hes occaſioun to plague the Realme, quhair the ſaid vice is committit, without GOD of his mercie be mair gracious, and remeid be prouidit, pat the ſaid vice ceis in time cumming. ¶THAIRFOIR our Souerane Lord, with auiſe and conſent of my Lord Regent, & thre Eſtatis of this preſent Parliament, ſtatutes and ordanis, that quhatſumeuer perſon or perſonis, committis the ſaid abhominabill crymc of Inceſt, That is to ſay, quhatſumeuer perſon or perſounis thay be that abuſis their body with ſic perſounis in degre, as Goddis word hes expreſſlie forbiddin, in ony tyme cumming, as is contenit in the xviij. Chapter of Leuiticus, ſalbe puneiſt to the deith.

¶Anent lauchfull mariage of the awin blude, in degreis not forbiddin be Goddis worde. Cap. xvj.

ITEM Our Souerane Lord, with auiſe and conſent of my Lord Regent, and thre Eſtatis of this preſent Parliament, hes ſtatute, and ordanit pat the halie band of Mariage, maid be all eſtatis, and ſortis of man and woman, to be als lauchfull, and als fre, as the Law of GOD hes permittit the ſamin to be done, without exceptioũ of perſon or perſonis. And hes declarit, and declaris, that ſecundis in degreis of conſanguinitie, and affinitie, and all degreis outwith the ſamin, contenit in the word of the eternall GOD, and pat ar not repugnant to the ſaid word, micht, and may lauchfullie marie at all times, ſen the viij. day of Marche, the zeir of God ane thouſand fiue hundreth, fyftie aucht zeiris, notwithſtanding ony Law, ſtatute, or conſtitute maid in the contrare.

And

And ratifyis and approvis all the saidis mariages done sen the said day. And the barnis gottin, or to be gottin in sic Mariage, to be als lauchfull aswell toward their successioun to landis, heritages, or ony vther liberteis, as ony barnis gottin in Mariage, and to be reput and estemit in all time to cum, lauchfullie gottin, in lauchfull Mariage, notwithstanding ony Lawis, statutes, constitutiounis, or Actis maid, or to be maid in the contrare.

¶ Anent slaying of Hart, Hynde, and vtheris beistis and Foulis with Culueringis. Cap. xviij.

ITEM Forsamekle as there hes bene diuers Actis and statutes maid of befoire, pat na maner of persoun, nor personis sould schuit with Culueringis, Crosbow, or handbow ony time, at Da, Ra, Hart, Hynde, Hair, Cuning, Dow, Herron or Foule of riuer, vnder speciall paines contenit in the saidis actis and statutes. And notwithstanding the samin, and pat na execution hes followit of befoire vpon the personis contrauenaris of the saidis Actis, they ar sa lichtlie estemit, pat the saidis beistis, and foulis ar at all times slaine downe, and destroyit be sic personis, pat nouther hes regaird to the commoun weill, nor policie of the countrie.

THAIRFOIR it is statute, and ordanit be oure Souerane Lord, with auise of my Lord Regent, and thre Estatis of this Realme, that quhatsumeuer person, or personis of quhat estate, degre, or condition that euer they be of, schuittis in ony times cumming, with Culuering, Crosbow, or handbow, at Da, Ra, Hart, Hynde, Hair, Cuning, Dow, Herron, or foule of riuer within this Realme, Sall forfault and tyne their haill mouabill gudis, that ane half thereof to our Souerane Lordis vse, and the vther half to be applyit to the Judge, and apprehendar of him that committis the cryme, to be deuydit equallie betuix them. And to that effect ordanis all Schireffis, Stewartis, Bailleis of Regalitie, and al vther ordinar Judges, with sic vtheris as sall pleis our Souerane Lord, and his Regent gif power and commissioun, to call the contrauenaris of this present Act, at particulare diettis. And gif they be conuict of the cryme, to eschett all their mouabill gudis, to be applyit in maner foirsaid. And gif the committer of the cryme be ane vagabound not hauand gudis that the Judge quhome befoir he is conuict keip and hald him in presoun, for the space of fourtie dayis. And that for the first fault. And the nixt fault to cut of his richt hand.

¶ Anent the Act of Parliament maid of befoir, of the declaratioun of our Souerane Lordis Mothers perfite age. Cap. xviij.

¶The actis of King

ITEM Anent the Act maid in Parliament, haldin at Edinburgh, the xv. day of December the zeir of God ane thouſand fiue hundreth, thre ſcoir four zeiris. Quhairin it wes declairit be Act, and authoriſit be our Souerane Lordis derreſt Mother, in the foirſaid Parliament, declarand, and findand her grace, and her Predeceſſouris, and poſteritie, Princes of this Realme, to haue bene, and to be at lauchfull and perfite age, of xxj. zeiris compleit. Nottheles the ſaid Act being Prentit, the Prentar thereof hes negligentlie left furthe the forme of Act of Parliament.

¶THAIRFOIR our Souerane Lord, with aduiſe of my Lord Regent, and thre Eſtatis of this preſent Parliament, hes fundin the fault in pe Prentar of the ſaid Act, and thereforе ordanis the ſamin to be of new Prentit, conforme to the principall Act in pe Regiſter, of the ſaid Parliament, haldin the day, and zeir abone writtin. Of the quhilk the tennour followis.

¶ANENT the Artickle proponit to the Quenis Maieſtie, and thre Eſtatis of Parliament, makand mentioun of ane Act of Parliament, maid be king James the Secund, of gude memorie, of the dait, pe xx. day of Marche, the zeir of God ane thouſand four hundreth threttie ſeuin zeiris. And of ane vther Act maid be king James pe Feird, in his Renocatioun, makand mentioun of xxj. zeiris of age, of pe dait, pe xv. day of Februar, the zeir of God ane thouſand four hundreth, four ſcore iiine zeiris. Like as the ſaidis Actis Reſpectiue, at mair lenth proportis. ¶DESIRING thereforе our Souerane Lady, and thre Eſtatis of pis preſent Parliament, to declair pe ſaidis Actis and vtheris Actis following, anent the lauchful and perfite age of pe Prince, gif it be at xxj. zeiris compleit. Quha hes declairit, and declairis, pat the Quenis Maieſteis Predeceſſouris, Kingis of this Realme, were be pe ſaidis Actis, of lauchful and perfite age, at xxj. zeiris compleit, like as her hienes being of xxj. zeiris of age compleit, is of perfite and lauchfull age. Swa pat her hienes, her Predeceſſouris, and Succeſſouris efter pe ſaid age, of xxj. zeiris compleit, micht haue done, and may do all thingis, pat thereefter ane Prince of lauchfull, and perfite age micht haue done, or may do of the Law.

¶Anent the retentioun of our Souerane Lordis Motheris perſon. Cap. xix.

ITEM Anent the Artickle proponit be the Erlis, Lordis, and vther Nobill men, quha tuke armes at Carbarrie hill, vpon pe xv. day of Junij laſt bypaſt. And anent thair conueningis of befoire, and of the cauſe of pe apprehenſioũ of pe Quene, Mother to our Souerane Lord. And quhidder the ſaidis Nobill men, and vtheris quhilkis tuik armes of befoire her ſaid apprehenſioun, and quhilkis ioynit with them, and aſſiſtit them at pat time, or

ony

ony wayis sensine, lyes done the dewitie of Nobill men, gude, and trew subiectis of this Realme, and na wayis offendit, nor transgressit the Lawis in ony effect, or onything depending thereupon, ourthet preceding or following the same. OVR SOVERANE LORD, with aduis of my Lord Regent and the Estatis and haill bodie of this present Parliament, hes fundin declarit and concludit and be this present act fundis declaris and concludis, that the cause and occasion of the commotionis and vnlawgeis of the landis Erlis, Lordis, Nobill men, Baronis, and vtheris faithfull and trew subiectis, and consequentlie, thair taking of armis, and cumming to the feildis with oppin and displayit banneris, and the cause and occasion of the taking of the said Queenis person vpon the said xv. day of Junij last bypast, and haiding, and detening of the samin within the houssis and Pailyeis of Lochleuin, continuallie sensine, presentlie, and in all tyme cuming. And generallie all vther thingis Innemit, spokin, writtin, or done be thame or onyof thame to that effect sen the tent day of Februar last bypast, vpon the quhilk day vmquhile HENRIE KING, than the said Queenis lauchfull husband, and oure Soueraine Lord, the Kingis derrest Father, wes trellonablie, schamefullie, and horriblie Murtherit, vnto the day and dait of this present Act, and in all tymes to cum, tuicheing the said Quene, and detening of her person. That the cause and all thingis depending theron, or that ony wayis may pertene thereto, the Intromissionis, or disponing vpon her Propirtie, Casualiteis, or quhatsumeuer thing pertening, or that ony wayis micht pertene to her, Wes in the said Queenis awin default, in sa far as be diuers her present letteris writtin haillelie with her awin hand, and send be her to James, sumtyme Erle of Bothwell, cheif executour of the said horribill Murther, aswell befoire the committing therof, as thairefter. And be her vngodlie, and dishonourabill proceding to ane pretendit Mariage with him, suddandlie, and vnprouisitlie thairefter, it is maist certane, that scho wes privie and pairt, of the Actuall deuise, and deid of the forenamit Murther, of the KING her lauchfull husband and Father to our Soueraine Lord, committit be the said James, sumtyme Erle of Bothwell his complyces, and partakeris. And therefore Justlie deleruis quhatsumeuer hes beine donne to her in ony tyme bygane, or that sall be vsit towardis her, for the said cause in tyme cumming quhilk sall be vsit be aduise of the Nobilitie, in respect that our Soueraine Lordis Mother with the said James, sumtyme Erle of Bothwell, hes about be Indirect and colourit menis, to colour, and hald backe the knawledge of the treuth of the commissaris of the said crime. And all men in thair hartis wer fullie perswadit, of the Authouris and deuisaris of that mischeuous and vnhonorabill fact, awaitting quhill

GOD ſould move the hartis of ſum to enter in the quarrell, for re-
uengeing of the ſamin. And in the meyntime, ane greit pairt of the
Nobilitie, vpon Juſt feir to be handlit, and demanit in ſemblabill
maner, as the king had bene of befoir, perſauing alſwa pe Quene
ſa thrall, and ſwa blindlie affectionat to the priuate appetyte of pat
Tyrane, and that baith he, and ſcho had conſpyrit togidder ſic hor-
ribill cruelte, bring thairwithall garnißit with ane companie of
vngodlie, and wirkaris perſonis, reddye to accompliſche all thair vn-
lauchfull commandementes, of quhome he had ane ſufficient nũber,
continuallie awaiting vpon him, for the ſamin effect, all Nobil and
vertevous men abhorring thair tyrannie and companie, bot cheiflie
ſuſpecting pat thay, quha had ſa treſſonablie put dowme, and de-
ſtroyit pe Father, ſould mak pe Innocent Prince, his onlie Sone &
the principall, and almaiſt onlie comfort, ſend be GOD to this af-
flictit Nation, to taiſt of the ſamin coup, as pe vtemp Jnuentit
purpoſis to pas quhair he was, and alſwa quhair the Nobill men
wair in that oppin confuſioun, gaue ſufficient warning and decla-
ratioun. And forthyow the ſaidis Erlis, Lordis, Barronis and v-
theris faithfull & trew ſubiectis taking armis, or vtherwiſe quhat-
ſumeuer opning, and aſſiſting in the ſaid actioun, and in the ſaidis
conuentiounis, diſplaping banneris, and cũming to the feildis, tak-
ing & reteining of pe Quenis perſon, aſweil in tymes bypaſt, as heir-
efter, and all vtheris that hes thairefter, or ſall in ony time cũming
adiopne to thame, and all thingis done be thame, or ony of thame,
tuicheing pat cauſe, and all vther thingis depending thairon, or
pairony wayis ony wayis appertene thereto, pe Jntromiſſidam, or diſpo-
ning vpon hir propertie or reſtualitis, or quhatſumeuer vther thin-
gis pertening, or ony wayis micht appertene to her, wes in defaute
of her ſelf, and pe ſaid James, ſumtime Erle of Bothwell, and be pe
heirſwill, and cruell Murther of our ſaid Soverane Lordis vm-
quhile derreſt Father, conſpyrit, deuyſit, committit, conſeilit, and
colourit be thame & nor condignelie punißit according to pe Lawis.
And pat the ſaidis Erlis, Lordis, Barronis and vtheris trew and
faithfull ſubiectis, comeming at ony conuentioun bygane and now
preſentlie efter the ſaid Murther, for furthering of pe tryell therof,
and als thay, and all vtheris pat wer on the feildis tuke armes, ap-
prehendit, held, keipit, or detenit, or preſentlie haldis, keipis, or de-
tenis hir perſon, or ſall thereafter, or pat hes ionit, or aſſiſtit, or ſall in
ony time heireftter ioyne to thame in pat querrell, tuicheing pe pre-
miſſis, ar, war, and ſaldo Jnnocent, fre, and acquite of the ſamin,
and of all actioun, and cauſe criminall, and ciuill, pat may be In-
tentit, or perſewit agains thame, or ony of thame thereefter, in ony
time cumming. And that ane part of the thre Eſtatis forſaidis,
Prelatis, Biſchoppis, greit Barronis, and Burgeſſis, gif thair

Seillis

tenis thereupon to bevir as salbe thocht maist expediēnt be thame, for the honour of the Realme, and tranquillitie of the Nobill men, and vtheris haunnd thereis in yat said cause. And decernis yis declaratioun to be nawyis prejudicial to ye Airis of our Soverane Lordis Mother, gif ony sall cum in hir bodie, to succeid to ye Crowne of this Realme, nor vthir airis.

¶ Ane declaratioun of Parliament, maid to the Laird of Lochleuin, anent the keiping of the Kingis Mother, in the house and Fortalice of Lochleuin. Cap. xj.

AMENT the supplicatioun geuin in be Williame Dowglas of Lochleuin, beirāb yat ye Erles of Mortoun, Athoill, Mar, Glencarne, the Lordis of Ruthuen, Holme, Lindesay, Semple and diueris vtheris honorabill Barronis and gentilmen of this Realme vpon the xvj. day of Junij. last bypast, be thair letteris subscriuit with thair handis gaue cōmand to ye said Williame Dowglas, vpon his dew obedience and as he enderis ye commoun weill of this Realme his natiue countrie, to resaue our Soverane Lordis Mother in keiping, within his Fortalice, and place of Lochleuin, as being ane reasme maist conuenient thereto, and keip hir surelie thairintill, ay and quhill farther tryall be tane anent ye cruell Murther, and treasonabill slauchter of vmquhile HENRIE KING, spous to ye Quiene then our Soverane, and the said Williame sufficientlie cronecit, and discharged of hir said keiping as ye letteris, and charge direct be the saidis Erles, Lordis & Nobill men schaw itt in presence of my Lord Regent, and thre Estatis of yis Realme beiris. And thereforc desiring our Soverane Lord, my Lord Regent, and thre Estatis of yis present Parliament, to gif declaratour to ye said Williame Dowglas of Lochleuin, yat he hes done his dewtifull diligence, in resauing, and keiping of our said Soverane Lordis dereit Mother. And therethrow yat he and his Airis may be free of all actioun, and crime yat may be Imputit to them therethrow, and of ony vther thing done to hir, sen hir cumming to ye said place, and Fortalice, in respect of hir awin declaratioun schawin, and producit in presence of my said Lord Regent, and haill Estatis of this present Parliament, like as the said supplicatioun, writingis, and charges direct thereanent schawin and producit as said is beiris.

OVR SOVERANE LORD, with aduise of the said Lord Regent, thre Estatis, and haill bodie of this present Parliament, declaris the saidis letteris and charges, direct to ye said Williame Dowglas of Lochleuin in maner abone writtin to be dewlie, & resonablie direct, and procedit vpon ane Just trew, and sincer ground, and therefore be sentement of this present Parliament, authorisis & declaris ye samin to haue bene dewlie, weill, ordourlie, and Justlie

direct vpon Juſt cauſis, & conſideratiounis, like as alſwa our Soue-
rane Lord, with auiſe of my Lord Regent, & thre Eſtatis of Parlia
ment foirſaid, authoriſis, and declaris the writingis and declaratiō
maid be our ſaid Soueranē Lordis derreſt Mother vpon the xxvij.
day of Julij laſt bypaſt, declairand pat ſcho on na wiſe wes treitit,
nor compellit be pe ſaid Williame Dowglas of Lochleuin, nor na
vtheris of his cauſing, to do ony thing contrare hir pleſure, ſen hir
reſſing to pe ſaid place of Lochleuin. And therefore ordanis pe ſaid
is letteris, charges & vtheris writingis abone writtin to be Inſert &
Regiſtrat in pe buikis of Parliament, to remane thereintill perpe-
tuallie, for declaratioun of pe ſaid Williame Dowglas trew & Juſt
obedience in pe ſaid mater. And declaris he hes done his deuful dew
tie in obtemperīg, obeyīg, and fulfilling of pe cōmand & charge
abone writtin, and decernis him, his Airis, ſucceſſouris, & poſteritie
to be harmeles and skaithles thereanent, for now and euer. And diſ-
charges all Actioun and cauſe criminall, and ciuile, pat may be in-
tentit, or perſewit aganis them, or him for pe ſamin, for now and
euer be this preſent Act.

¶ Anent Cuinze. Cap. xxi.

ITEM forſamekle as the ordouring of the Cuinzehous, &
forgeing of money within pis Realme is ane mater
of greit Importance to the haill liegis thereof, as may appeir be di-
uerſis Actis, maid in our Soueranē Lordis predeceſſouris Parlia-
mentis of befoir. And ſeing pe greit neceſſitie now requyrit for ha-
uīg of gude and ſufficient cuinze within pe Realme, ſemg pe gude
ſiluer as Teſtonis, & vther auld ſiluer, vtterlie meltit and deſtroyit,
ſwa pat the vnce of ſiluer, is at dowbill price pat it wount to be at
within thir lait dayis, quhairthrow the Realme is vtterlie Impo-
uerit be euill Cuinze. ¶ THAIRFOIR it is declarit in this preſēt
Parliament, that our Soueranē Lord with auiſe of my Lord Re-
gent, may cauſe prent, and cuinze golde and ſiluer of ſic fynes as v-
theris countreis dois, to pas within this Realme to pe liegis of the
ſamin. And pat na prent nor cuinze of ony lapit money be maid, or
cuinzeit in ony time cūming, but auiſe of the thre Eſtatis of Parli-
ament. And ſiclike our Soueranē Lord with auiſe of my Lord Re-
gent and thre Eſtatis foirſaidis ordanis pat na maner of gold, nor
ſiluer alreddy cuinzeit within this Realme, be meltit, nor bryſin
downe in pe Cuinzehous, or vtherwiſe in ony time hereafter, vnder
the paine of confiſcatioun of the half of pe gudis of pe awner, and
melter for the firſt fault. And gif pe melter be not reſponſall, to pu-
neis his perſon at pe diſcretioun of pe Juſtice. And pe ſecund fault,
confiſcatioun of their haill gudis.

¶ Anent the ſupplicatioun geuin in be the Lordis of Sciſſioun, for declaratioun
in Parliament, gif the ſaidis Lordis of Sciſſioun be Judges, to ony Inſett-
ment, or gift grantit, or confirmit in Parliament. Cap. xxij.

ITEM

ITEM Anent the petition proponit be pe Senatouris of pe College of Iuſtice, berand pat there is diuers perſonis that hes perſewit Actiounis before them for reductioun of infeftmentis, quhilkis ar confirmit be our Souerane Lordis Predeceſſouris, quhilkis ar grantit, and confirmit in Parliament. And aganis pe ſamin it is alledgrd, pat the ſaidis Senatouris ar na wiſe Judge competent to the reductioun of onp ſic Infeftment. Quhairfoir the ſaidis Senatouris hes referrit the declaratioun, quhidder thep be Judge competent to onp ſic reductioun or not, to our Souerane Lord, and thre Eſtatis of Parliament. And therefore deſiring the ſenſement, and declaratioun of this preſent Parliamẽt, quhat thep ſall do thereanent. ¶OVR SOVERANE LORD, with auiſe of mp Lord Regent, and thre Eſtatis of pis preſent Parliament, declairis pe ſaidis Senatouris of the College of Iuſtice, to be Judges competent to the reductioun of all ſic Infeftmentis as ſaid is, notwithſtanding quhatſumeuer confirmatioun, or grant of Parliament paſt thereupon.

¶Anent ſchuitting, and beiring of Culueringis and Daggis. Cap. xxiij.

ITEM For ſamekle as be pe vſe of Culueringis daggis, Piſtolettis, and ſic vther Ingines of fire wark, ar not onlie of pe louabil cõſtitutiounis of pis Realme in ſlaping of wilde beiſtis, and foulis forbiddin, but alſ diuers our Souerane Lordis liegis ar ſchamefullie, and cruellie murtherit, ſlane, & hurt, quhilkis vtherwiſe wer abill to mak defence ſufficientlie for them ſelfis at all times of perſute, as hes bene laitlie ſene within this Burgh of Edinburgh. And for eſchewing and remeid thereof in time cumming, it is ſtatute and ordanit be our Souerane Lord, with auiſe and conſent of mp Lord Regent, and thre Eſtatis of this preſent Parliamẽt, pat na maner of perſon, nor perſonis of quhatſumeuer eſtate, degre, or conditioun thep be of, ſchuit with Culueringis, daggis, Piſtolettis, or onp vther Gunnis, or Ingynes of fire wark in onp pairt of this Realme, nouther to Burgh nor to land (except ſic as for paſtime wil ſchuit within their Inner cloiſ, & zaird adiacent thereto, and Marinaris and ſic as hantis pe ſepis, being actuallie vpon the ſamin, for defence of their bodpis and gudis, vnder pe paine of cutting of their richt hand. And ſiclike pat na maner of perſon, nor perſons, of quhatſumeuer eſtate, conditioun, or degre thep be of, beir, weir, or vſe onp Culueringis, daggis, Piſtolettis, or onp vther ſic Ingine of fire wark, vpon their perſonis or in their cumpanie with them, priuatelie, or oppinlie, outwith houſis, without licence of our Souerane Lord, and mp Lord Regent had, and obtenit therupon, vnder pe paine foirſaid. ¶PROVIDING alwayis, pat the Capitanis and men of weir ſeruing our Souerane Lord, and his Regent foir-

laid actualie in his hienes wages, nor zit the liegis of this Realme aſweill in Regalitie as Royaltie at wapinſchawing. Nor the Prouoſt, Baillies, and Inhabitantis of the Burgh of Edinburgh, or vtheris Burrowis of pis Realme, chargeit be our Souerane Lordis authoritie, to aſſembleis, wapinſchawingis, and conuentionis, for furthſetting of his hienes ſeruice, and effairis in the tyme therof nor zit nane of our Souerane Lordis liegis in their cuming, remaning, or departing to and fra ony hoſtis weiris armeis raidis wapinſchawingis or aſſembleis being ſpeciallie and expreſſlie commandit and chargeit to that effect be his hienes letteris, and authoritie, Wardaines meitand at dayis of tryw. And ſicklike they pat ar followand theifis in defence of ſtelling of leill mennis gudis, and in reſcours therof, ſall not be apprehendit vnder this preſent Act.

¶Anent falſ Cuinze. Cap. xxiij.

ITEM Forſamekle for ye aboliſching of the greit quantitie of falſ cuinze, quhairwith ye commoun weill of pis Realme is greitlie troublit, to ye hyre dampnage, and ſkaith of ye haill liegis therof. ¶THAIRFOIR it is deuiſit, ſtatute, and ordanit, be our Souerane Lord with aule of my Lord Regent, and thre Eſtatis of this preſent Parliament, that certaine men of Iugement hauing vnderſtanding of cuinze, be choſin and electit within euerie Burgh of this Realme. Quha being ſworne thereto all ſowmis of money ſalbe deliuerit in their preſence, and quhair euer they apprehend, or find ony falſ money, to clip the ſamin. And the deliuerer for ane the ſaid falſ money, and ye clipper to haue ane penny of ilk pund for his labouris of the reſſauer of the money quhilk ſalbe reſſaunt. And to pat effect ordanis the Prouoſt, and Bailleis, and all vtheris Officiaris of Burrowis, to mak ſufficient clip houſis in ſic places of their Burgh as ſalbe ſufficient for the premiſſis. And the perſonis quhairto they commit pat charge, pat they be abill to anſwer for their office in pat behalf.

¶Ane Commiſſioun to certaine Lordis of the Eſtatis, to conſidder ſic Artickilis as is committit to thame, and to repoir the ſamin againe in the nyre Parliament. Cap. xxvj.

ITEM Forſamekle as thair is diuers and ſindrie Artickilis preſentit and geuin in be diuers liegis and ſubiectis of this Realme to our Souerane Lord my Lord Regent, Lordis of Artickilis and Eſtatis of this Realme. And ſpeciallie ane Artickle of James Lord of Sanct Johnis, anent ye confirmatioun of his priuileges. Ane Artickle concerning ye Act of Adulterie. Ane Artickle of ye leirnit men of pis Realme deſiring letteris to kauriſche. Ane Artickle tuicheing electioun and ſpuilzeis. Ane Artickle anent reduc-

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tioun of decreitis, for ye caulis contenit in ye first Libell. Ane Artickle concerning warrandis in redēptioun of landis. Ane Artickle for punischement of thē pat wilfullie pallis to ye horne, & lyis thereat. Ane Artickle for them pat pallis to ye horne for liquidat soumes. Ane Artickle for them pat pallis to ye horne and enteris in ye girth. Ane Artickle for them pat putris their sonnis and freindis in their landis or makis assignatiounis of their gudis in defraude of the executioun of decreitis. Ane Artickle for superiouris that gruis pryuat lesingis efter the decris of their wallallis in defraude of the Act of ye said wallallis. Ane Artickle anent derth of victuall and bestiallis. Ane Artickle for ganging of fische furth of ye Realme. Ane Artickle for chesing of Cōmissaris in euerie Schire, to keip order amāg craftismen. Ane Artickle for slauchter. Ane Artickle for assithment of partie. Ane Artickle for thevis tane reifand. Ane Artickle for slauchter of veillis and lambis, and for palling furth of the countrie, & inbringing of wine ayre tar, lint, and lit. And als cōcerning the Merchandis, pat raisis the pryce of geir pat it wes first sauld for efter the hamebringing. Ane Artickle for cōfirmatioū of the giftis of Annuallis & Chaiplanerris to Burrowis. Ane artickle of the Burgh of Cowper anent the doun taking of their custumes, as in the Artickle gruin in thereupō at mair lenth is cōtenit. YOVR SOVERANE LORD, with auise of my Lord Regent and thre Estatis of pis present Parliament hes grun, and gruis power and cōmissioun to the Lordis of the Artickis vnderwrittin, that is to say, Alexander Bischop of Galloway, Adam Bischop of Orknay, Robert Cōmendatour of Dunfermling, Mark Cōmendatour of Newbottill. Johne Cōmēdatour of Balmerinoch. And Schir James Balfour Pryour of Pettinweme for the spirituall estate. George Erle of Huntlie. Archebald Erle of Argyle. Johne Erle of Atholl. Johne Erle of Mar. Alexander Erle of Glencarne. And Patrik Lord Lindesay of the Bryis for the Barronis. Schir Symon Prestoū of pat Ilk knicht, Pryouest of Edinburgh. Maister James Halybirtoū tutour of Petcur. Pryouest of Dundie. Williame Lord Ruthuē. Pryouest of Perth. Johne Erskin of Dune, Pryouest of Mōtrois. Thomas Menzeis of Potfoddellis, Pryouest of Abirdene. And Patrik Lermonth of Dersie knicht, Pryouest of Sanctādrois, for the cōmissaris of Burrowis. Or ony four of euerie ane of the Estatis abone writtin with our souerane Lordis Officiaris vnderwrittin, that is to say, the Chācellar, the Thesaurer, the Cōptroller, the Lord pryue seill, the Clerk of Register the Justice Clerk, & the Aduocate, with sic vtheris Senatouris of ye College of Justice as they pleis name to cōcur with thē Quhilkis personis sall vesie, and consīdder ye saidis Artickles and tak ordour quhat they think best to be done thairintill, for ye commoun weill of this Realme, and liegis thereof. And as they think

beſt to be done, to declair the ſamin to our Souerane Lord, my Lord Regent, and thre Eſtatis of this Realme in the nixt Parliament, to the effect that they may mak ſic Lawis and conſtitutioumis thereupon, as accordis with equitie, Juſtice and reſſoun.

¶Approbatioun of giftis of benefices, & Penſioumis, ſen the moneth of Auguſt. 1560. zeiris, grantit and geuin be our Souerane Lordis Mother. Cap. xxvj.

ITEM It is fund declarit, ſtatute, and ordanit be our Souerane Lord, my Lord Regentis grace, and thre Eſtatis of pis preſent Parliament, pat all giftis and prouiſioumis of benefices, electiue Penſioumis, or vtheris quhatſumeuer, geuin & diſponit vnder preuie ſeill, and greit ſeill, be pe Quenis grace, our Souerane Lordis Mother, in hir Regne, ſen pe Parliament haldin, in pe zeir of God 1560. zeiris, vnto the Coronatioun of our ſaid Souerane Lord, war, ar, and in all time cuming ſalbe, to pe poſſeſſouris be vertew therof lauchfull, full, and perfite tytillis and richeis, and als vailzeabill in all reſpectis, quhair euer they be producit, as gif the ſaidis prouiſioumis, and giftis had paſt vpon ſupplicatioumis direct to pe Court of Rome, and Bullis paſt therupō in maiſt ampill forme. ¶PROVIDING, pat this preſent Act be not preiudiciall to the Act of ſecreit counſell, grantit in fauouris of pe Miniſteris, anent pe geuing to them of all benefices, within zeirlie rent of thre hundreth merkis, ſen the dait of the ſaid Act, nor zit be preiudiciall to law Patronages.

¶Anent thift, and reſſet of thift, taking of the preſoneris be thenis, or bandis for ranſounis, and puniſchement of the ſamin. Cap. xxvij.

ITEM Anent the artickle proponit be pe Barronis, freholderis, and Inhabitantis of pe Schirefdome of Selkirk, Rorburgh, Lanerk, Peblis, Drumfreis, Edinburgh, and vtheris Inhabitantis of pe remanent Schires of this Realme, beirand, pat it is not vnknawin of the continuall thift, reik, and oppreſſioun committit, and done within pe boundis of the ſaidis Schirefdomes, be thenis, Traitouris, and vtheris vngodlie perſonis, hauād nouther feir of GOD nor man, and ſpeciallie in thir troublis be reſſetteris, fortifieris, and manteneris of pe ſaidis euill geuin perſonis amangis pe Inhabitantis and Indwelleris of pe ſaidis Schirefdomes Reſpectiue, within diueris partis of pe ſamin, quhilk is the cheif cauſe, and fortificatioum of pe ſaid thift. And ſiclike, that pe thenis, and broken men, Inhabitantis of pe ſaidis Schirefdomes, & vtheris boundis of pe merches of pis Realme fortifeis the partis of Ingland, not onlie committis daylie thiftis, reiffis, heirſchippis, Murtheris, & fire raiſingis vpon pe peciabill ſubiectis of pe countrie, bot als takis ſindrie of them, detenis them in captiuitie as preſoneris, ranſoumis them, or lettis them to borrowis for their

entrie

entrie againe. And in like maner diuers subiectis of ye Inland takis and sittis vnder their assurance, papend them blak maill, and permitt and them to reif, herie, and oppres their Nichtbouris with their knawledge and in their sicht without resistance, or contradictioun. For eschewing and stopping of ye quhilkis Inconuenientis foirsaid. IT IS statute and ordanit be our Souerane Lord, his derrest Regent, and thre Estatis of this present Parliament, that quhatsumeuer person, or personis, rebellis, fortifyis, mayntenis, or geuis meit, harberie, or assistance to ony theuis in their thifteous stelling and deidis outher in their cuming thereto or passing therefra at ony time cuming or intercommounis or trystis with them to put effect ony maner of way, without licence of ye keiper of ye cõtrie quhair ye theif remanis had thereto to ye effect it may be knaw in for quhat purpose yai intercõmound with ye saidis theuis within xlviij. houris efter, or befoir ye committing of the said crime, that ye rebellar fortifyer maintener assister, meit geuer, and Intercommoner with sic personis, salbe callit thereefter at particulare diettis criminallie, as airt and pairt of their thifteous deidis, or vtherwayis tiuine at ye instance of ye partie offendit vpon xv. dayis warning allanerlie without diet or Tabill. And als yat the Schireffis of all Schires, Stewartis, Bailleis of Regalitie, and their deputis, and all vther Judges ordinar, at euerie heid Court put ye saidis maters to ye Inquisitioun of ane Assyse of the countrie, at ye desire and cõplaint of ye partie, and as beis foundin, to report the samin to the Justice, Justice Clerk and their deputis within xv. dayis nixt efter ye mater be tryit, swa yat this present Act and statute may be put to execution vpon them, as ye saidis Schireffis Stewartis Bailleis of Regalitie, and Judges ordinar foirsaidis, will answer to our Souerane Lord, and his derrest Regent, vpon ye execution of their office. And alswa for eschewing of the said greit, continuall, & odious crimes, and offences, and pacifying of the liegis in all partis oppyrest within this Realme, and for ye commoun weill therof,

IT IS statute and ordanit yat na theif tak ony Scottisman at ony time hereefter, vnder the paine of tressoun, and lesemaiestie. And that nane of our Souerane Lordis trew & faithfull liegis quhilkis haue bene takin be the saidis theuis and brokin men salbe haldin to enter to them, notwithstanding ony band gruin for their entrie, dischargeing them and their souerteis simpliciter in that behalf. And gif ony of the saidis theuis callis, or charges the principall mẽ takin be them, or their souertie for their entres, for payment of the paines contenit in ye bandis, or ony parte therof, be ransoun, or band not payit to the saidis theuis, outher bygane or in time cumming, they sall (be the doing of the same) Incur and vnderly the paines of tressoun, and lesemaiestie foirsaid.

And als pat our said Soueranе Lordis faithfull, and obedient subiectis, quhilkis heirefter sall happin to tak and apprehend onp of the saidis theuis in their passing to commit thift, or in pe actual doing thereof, or in their returning therefra, on na wise let them to libertie and freedome, bot present them before the Justice, and his deputis in pe Tolbuith of Edinburgh, within xv. dayis efter their apprehentioun gif their takeris haiand power | Justifie them not to the deith them selfis. And als pat nane take assurance, or sit vnder assurance of the saidis theuis, or pay the blak maill, or gif the meit, drink, relief, maintenance, or supplie in their thifteous deidis in time cumming, vnder pe paine of deid and confiscatioun of all their gudis moueabill. And in like maner quhen onp theuis repairis in stelling or reuing, within the Incountrie, pat all our Soueranе Lordis liegis dwelland in pe boundis quhair they resort rise rep, rais the fray, and follow them alsweill in their cumming, as outpassing on hors, and fute, for reuing and recouering of the gudis stollin, and reft, & apprehending of their persouns to be brocht to Justice, and concur with the awneris of the gudis, and vtheris followeris to pat effect, vnder pe paine to be haldin partakeris of the said thift. And quhasaeuer beis suspectit, or delatit to do in the contrare, that pe Justice Clerk grant letteris at the Instance of onp partie, for calling of thē to diuerby the Law therefore, at ane particulare dyet, compleiand vpon pe premissis, or onp point thereof, or accuse them for the samin at generall Justice Airis, executand the paines contenit in pis present Act againis pe contrauenaris thereof but fauour or delay. And gif it sall happin onp onpin notorious theif, to resort, or cum to onp maner of persouns hous, it salbe lefull to the awner of the said hous to tak and apprehend pat theif without reprochе or dishonouris, & bring him to the Justice to be punesit conforme to the Lawis.

¶ That na hors be caryit furth of the Realme, as commoun Merchandice. Cap. xcviij.

ITEM forsamekle as albeit thair wes diuersis Actis and ordinances maid of before, Inhibiting the carying of onp hors furth of this Realme, zit thir twa zeiris last bypast, diuersis persouns, partlie vnder pretence of priuileges, and licences and partlie without onp leif, hes transportit hors furth of this countrie, to Burdeaux, and vtheris partis bezond sey, and maid ane cōmoun trafe, and mercat thereof to pe great laaith of the commoun weill, & raising of derth of hors, gif remeid be not proudit.

¶ THAIRFOIR it is statute and ordanit be pe kingis grace, with aulse of his derrest Regent, and thre Estatis of Parliament, pat nane of pe liegis of pis Realme tak vpon hand, priuatlie or oppinlie, to carp or transport furth of pe samin be sey, onp maner of hors

hors in tyme cũming. And in lykewise, that na skipparis and maisteris of Schippis, indwellaris of this Realme or strangeris resset within thair schippis eny hors to be transportit to vther countreis, vnder the paine of confiscatioun of the hors, schippis and remanẽt gudis mouabill of the trãsportaris and punissing of thair personis, at the kingis Maiesteis will, and his said Regentis.

¶ Anent the residence, and sitting of the Lordis of Sessioun, for administratioun of Justice. Cap. xxix.

ITEM Forsamekle as the Lordis of counsell and Sessioun hes bene in vse in times bygaine, to ryse the last day of Julij, and not to sit downe for administratioun of Justice, quhill the xxj. day of November thairefter, and to haue vacance at Yule, Fastingis euin, Pasche, and Witsondday. And treuth it is, that the moneth of Julij is the moneth of all the zeir maist dangerous, and men abillest to contract seiknes thairintill, speciallie thay being in Burrowis townis not weill airit. And als that is the time pat gẽtilmen and vtheris hes maist ado concerning thair awin effairis.

¶ THAIRFOIR it is statute and ordanit be our Souerane Lord with aduise and consent of my Lord Regent, and thre Estatis of this present Parliament, that the Lordis of counsell and sessioun in all times cumming, sall syse vpon the x. day of Julij, and haue vacance vnto the xx. day of October exclusiue. Vpon the quhilk xx. day of October thay sall sit downe and sit daylie except vpon the Sonday, quhill the xx. day of December inclusiue. And than syse, and haue vacãce quhill the vij. day of Januar exclusiue. Vpõ the quhilk vij. day of Januar thay sall sit downe & sit daylie except the Sonday, but eny vacance at Fastingis euin quhill Palmesondday euin inclusiue. And than to syse, and haue vacãce quhill the nixt monunday efter law Sonday exclusiue. Vpon the quhilk monunday thay sall sit downe and sit daylie except on the Sonday without eny vacãce at Witsondday quhill the said x. day of Julij. And swa the said Lordis of counsell and sessioun to proceid and minister Justice to al our Souerane Lordis liegis daylie, in time cumming in maner befoir specifyit.

¶ Anent giftis of escheit. Cap. xxx.

ITEM Our Souerane Lord, with aduise and consent of his derrest Regent and thre Estatis of this present Parliament hes statute and ordanit that in all times cumming na gift of escheit pas with this clause following, or quhen it sall happin the offendar to be denuncit rebell and put to the horne, bot that the horning be execute befoir the gift of escheit be disponit vtherwise the gift of escheit to be of nane effect.

¶The actis of King

¶Anent priuilegis grantit to Burrowis. Cap. xxij

ITEM Our Souerane Lord, with auise and cõsent of my Lord Regent, and thre Estatis of this present Parliament hes ratifyit and ratifyis all ciuile priuilegeis, grantit & geuin be our Souerane Lordis predecessouris to ye spirituall estate of this Realme, in all pointis eftir the forme and tennour thairof.

¶The ratificatioun of the priuilege of the Barronis. Cap. xxij.

ITEM Our Souerane Lord, with auise and consent of his derrest Regent and thre Estatis of this present Parliament, hes ratifyit and approuit all priuilegeis, and liberteis grantit and geuin to ye Nobilitie and Barronis of this Realme, & actis of Parliament maid in thair fauouris and ordanis the same to be put to execution in all pointis, eftir the forme and tennour thairof

¶Anent priuilege grantit to Burrowis Cap. xxiij.

ITEM Our Souerane Lord with auise of my Lord Regent, and thre Estatis of this present Parliament hes ratifyit and approuit, and be thir presentis ratifyis, and approuis all actis and constitutiounis of Parliament, maid be quhatsumeuer our Souerane Lordis predecessouris of befoir in fauouris of ye Burrowis and Burgessis of all this Realme, inhabitantis of the samin, with all priuilegeis fredomis, Immunitеis and liberteis grantit & geuin to thame, and euerie ane of thame in onye tymes bypast. And decernis, and declairis the samin to haue full strength, force, and effect in all tymes hereftir, swa that the samin may be put to full & dew execution in all pointis, and to stand as ane perpetuall Law to thame and thair successouris.

¶Anent geuing of Selingis within Burgh. Cap. xxiiij.

ITEM Forsamekle as the grit hurt done of befoir within Burgh, be geuing of selingis priuatlie without ane Baillie, & ane commoun Clerk of Burgh quhairthrow our Souerane Lordis liegis may be defraudit greitlie. ¶THAIRFOIR it is statute, and ordanit be our Souerane Lord with auise and cõsent of my Lord Regent, & thre Estatis of this present Parliament, pat na seling be geuin within Burgh of ony mauer of land, ortenemẽt within the samin in onye time cũing, bot be ane of the Baillies of the Burgh and commoun Clerk thairof. And gif ony seling beis ther wayis geuin hereftir to be null and of nane auaill, force, nor effect.

¶Anent ye demyl lehery of the Castell of Dunbar, and Fest of Inchekeith. Cap xxv.

¶ITEM

ITEM For lamekle as thair hes bene of befoir diuers large, and sumptuous expensis, maid be oure Souerane Lordis Predecessouris and him self in keiping, fortifying, and reparatioun of the Castell of Dunbar, and Forth of Inchekeith, quhilkis ar haith vnprofitable to the Realme, and not abill to defend the enemeis thereof, in cais the samin wer assaultit. And now seing that the said Castell and Forth ar baith sa ruinous, that the samin sall altogetherlie decay except there be sic expensis maid thereupon, as is vnabill to be performit without great Inconuenientis. And alswa hauand consideratioun of ane Act of Parliamēt maid in vmquhile our Souerane Lordis grandschiris time, King James the Feird of maist worthie memorie, ordinand the said Castell of Dunbar to be demolischit and rasin doun, as in the Act maid thereupon at mair length is contenit, quhilk Act as zit is not abrogat. THAIRFOIR our Souerane Lord, with aduise and consent of my Lord Regent, and thre Estatis of this present Parliament, hes ordanit, and ordanis that the Castell of Dunbar, and Forth of Inchekeith be demolischit, and rasin doun vtterlie to the ground, and destroyit in sic wise, pat na foundment thereof be occasioun to big thereupon in time cūming.

¶ Anent the declaratioun of the Commissaris how they sall proceid in beneficiall materis, Cap. xxxvj.

ITEM Anent the Artickle proponit be the Commissaris of Edinburgh, beirand pat there is diuers and sindrie beneficiall Actiounis depending befoir them, vpon the richt & propertie of the Benefices. Quhairin pe ane part hes their prouisioun of the gift of pe Quene, and pe vther of pe ordinar, partlie be dimissioun in his handis, partlie be collatioun as vacand. And sum grein be the ordinar with the Quenis confirmatioun thereupon, and pat sen the reformatioun of the Religioun. And therefore desiring the determinatioun to be grein to them, quhilk of pe giftis sall haif place in time bygane, sen pe said reformatioun, as alswa in time cūming. OVR SOVERANE LORD, with aduise of my Lord Regent and thre Estatis of this present Parliament, hes decernit and declarit, and decernis and declaris, pat the saidis Commissaris sall at all times proceid and minister Iustice in pe saidis causis, be vertew of all giftis, and dispositiounis grantit and grein be our Souerane Lordis derrest Mother, sen pe Moneth of August, the zeir of God ane thousand fiue hundreth, thre scoir zeiris, and na vtherwise. And sicklike conforme to pe giftis, to be grantit be oure Souerane Lord, or his Regent hereafter. And ordanis all giftis, & dispositiounis grein be hir sen pe said time to haue place, and to proceid accordīg thereto, but preiudice to the Benefices of pe law

¶The actis of King

Patronages, quhilkis ar not comprehendit in this Act.

¶Anent the Dekinnis of Maltmen. Cap. xxxvij.

ITEM It is statute and ordanit be our Souerane Lord, my Lord Regent, and thre Estatis of this present Parliament, for the commoun weill of this Realme, pat there be na Dekin of craft of Waltmen, outher to Burgh or to land, or ony vther part within this Realme. And gif ony writing, gift, or privilege be geuin ony time befor, ¶OVR SOVERANE LORD, with auise of my Lord Regent and thre Estatis foirsaidis decernis and declaris the samin to haue bene fra the beginninge, and to be in all time cúming, null, and of nane auill, force nor effect. Swa that it salbe neuer lesum to ony of the Waltmen of this Realme, to haue Dekinnis, bot to be repute na craft.

¶Anent blak fische, cutting of grene wod, and slaughter of Smoltis. Cap. xxxviij.

ITEM It is statute and ordanit be our Souerane Lord, be auise of my Lord Regent, and thre Estatis of this present Parliament, that the Actis of Parliament maid be our Souerane Lordis Predecessouris of befoir, anent the slauchter of blak fische, Smoltis, and cutting of grene wod, be put to execution in all pointis. And pat the paines be execute vpon them with all extremitie, and with this additioun, that all Judges ordinar aswell in Regalitie, as Ropaltie and sic vtheris as sal pleis our Souerane Lord, and my Lord Regent to gif power and commissioun to that effect to tak vp dittay of the personis contrauenaris of the saidis Actis, and hauld twa Courtis ilk zeir that is to say ane Court at Palsche and ane vther at Wartunmes for punischemēt to be maid in maner foirsaid. (PROVIDING alwayes, pat this present act be na wise extendit to the slaying of reid fische in the watter of Tweid) and quha beis convict of the said crime sal pay the paines contenit in the said Act. And als sall find cautioun to pay ane hundreth pundis, als oft as he contrauenis the saidis Actis, to be applyit to our Souerane Lordis vse.

¶Anent the calling, annulling, and abrogating of all Lawis, Actis, and constitutiounis, Canone, Ciuile, and Municipall, with vther constitutiounis, contrare to the Religioun now professit within this Realme. Cap. xxxix.

IN The Parliament haldin at Edinburgh the nineteine day of Aprill, the zeir of God 1567. zeiris. The quhilk day the Quenis Maiestie, hauing considerit the estate of hir Maiesteis Realme pat it stude at, the time of hir arriuall furth of France, and zit presentlie standis at. Foirseing allwa the commoun weill of

hir

hir countrie greitumlie to be Increſſit, and eſtabliſchit be the keip-
ing of the commoun peice, and quietnes amangis all hir ſubiectis.
And like as hir hienes ſen hir foirſaid arriuall hes attemptit na-
thing contrare the eſtate of Religioun, quhilk hir Maieſtie fand
publictlie, and vniuerſallie ſtanding at hir arriuall foirſaid quhair
in hir Maieſtie is maiſt worthie to be ſeruit, honourit, and obeyit.
Richt ſwa hir hienes Intendis to continew in the ſamin gudnes,
and gouernement in all times cumming quhairby all hir gude ſub
iectis, Profeſſouris of the Religioun foirſaid ſall haue occaſioun to
praiſe GOD, for hir gude happy and gracious gouernement. And
to cruik of GOD fra the bottome of their hartis pat he wald of his
Infinite gudnes proſper and bleſs hir Maieſtie, and hir poſteritie,
with lang life, gude and happy gouernement, to reule and regne o-
uer them. And to the effect alſwa, pat all hir hienes gude ſubiectis
Profeſſouris of the Religioun foirſaid, may aſſure them ſelfis to be
in full ſuretie thereof, and of their landis, liues, benefices, dignitеis,
Iuriſdictiounis, priuileges, gudis, fame, and honouris in time cu-
ming, and with the better will Jeopard, and haſard their liues, &
gudis in hir hienes ſeruice, aganis all enemeis to hir Maieſtie, and
to the commoun weill of this Realme, at all times needfull as their
Predeceſſouris hes maiſt frankiie done heirtofoir. And that with-
out feir of ony paine puniſchement, tinſell of landis, benefices, and
gudis for profeſſing, exerceing, and vſing of the ſaid Religioun in ti-
mes bygane and to be Impute vnto them, or their Airis, notwith-
ſtanding ony Lawis, Actis and conſtitutiounis Canone, Ciuile or
Municipall or vther quhatſumeuer ordinance heirtofoir Inſtitute
in the contrare. And for their greit ſuretie foirſaid, OVR SOVE-
RANE, with the auiſe of the haill thre Eſtatis of this Parliamẽt,
hes thocht needfull, and conuenient to diſpens, caſs, abrogat, and
annull, like as hir Maieſtie preſentlie diſpenſis, caſſis, abrogatis &
annullis, all and quhatſumeuer Lawis, Actis, and conſtitutiounis
Canone, Ciuile or Municipall, with all vther conſtitutiounis, and
practique penal Introduceit contrare to the foirſaid Religioun and
profeſſouris of the ſamin. And ordanis them, and their poſteritie in
all times to cum to be free and exemit fra all pane corporall, infame,
reprochе, depryuing fra Benefices, dignitie or offices or vther crime
or pane quhatſumeuer, pat may be Incurrit, or Imputit to them,
be vertew of the ſaidis Actis, Lawis, ordinances Canone, Ciuile,
or Municipall, and practique for contrauening of the ſamin. Re-
nonceand the ſamin and ſtrenth thereof, in fauouris of our ſaidis
ſubiectis, to the effect foirſaid. And ſiclike the Quenes Maieſtie of
hir Authoritie Royall grantit to hir be GOD, with the auiſe of the
thre Eſtatis foirſaidis, takis to hir ſelfe, and hir poſteritie, all hir
gude ſubiectis, their benefices, landis, offices gudis, and honouris,

to be vnder ſure ſaifgaird, mantenance, protectioun, and defence perpetuallie aganis quhatſumeuer forane Authoritie power, Juriſdictioun and perſute be it Eccleſiaſticall, or tempozall. Eremand hir foirſaidis ſubiectis, fra all comperance, ſummoning, or obedience pretendit or to be pretendit heirefter aganis them, for pe cauſis foirſaidis. Be quhatſumeuer forane perſon, or vther pretendand Juriſdictioun, or Authoritie throw them, willing hir ſubiectis to dwel in perpetuall ſecuritie, and quietnes within yis Realme, be making of thair maiſt humble and faithfull obedience to hir hienes and hir poſteritie, in all times cuming heirefter allanerlie. Like as alſwa hir Maieſtie (god willing) heirefter in time conuenient ſall tak forther ordour in all vther pointis concerning pe eſtate of Religioun, as may beſt ſerue for pe glozie of GOD, commoun weill of this Realme, and continewing of commoun peice, and quietnes vniuerſallie amangis all hir ſubiectis. Commanding thame, and euerie ane of thame in all times heirefter, to keip mutuall perfite and maiſt hartlie kindnes, lufe, freindſchip, and Nichtbourheid Ilk ane to vthers vnder all hieſt paine and charge, that heirefter may follow for brek ing of this preſent Act of Parliament, and hir Maieſteis maiſt lawfull commandement.

¶Anent the prenting of the Actis, maid in this preſent Parliament, and of the Act maid in our Souerane Schandſchirtis tyme, anent the ſaiſing of fyre and birning. Cap. xl.

ITEM The xxix. day of December, the zeir of God 1567. zeiris, quhilk wes the laſt day of this Parliament, the ſamin being continewit to the xj. day of Julij nixt to cum.

OVR SOVERANE LORD, with auiſe of my Lord Regent, and the Eſtatis of Parliament, hes ordanit, and ordanis all and ſindrie the foirſaidis Actis of Parliament, to be autenticklie Imprentit, as alſwa ordanis pe Act of Parliament maid in our ſouerane Lordis vmquhile derreſt Gudſchiris Parliament, haldin at Edinburgh pe xij. day of Nouember, pe zeir of God 1526. zeiris, maid anent birning of houſis, and vtheris ſpecifyit therein, to be alſwa Imprentit. Swa pat nane of our Souerane Lordis liegis, may pretend Ignorance of the ſamin.

¶Anent the raiſing of fyre and birning. Cap. xli.

ITEM In the Parliament haldin at Edinburgh, the xij. day of Nouember, pe zeir of God 1526. zeiris. The quhilk day anent pe Artickle of ſlauchteris, murtheris, birning,

IT IS ſtatute and ordanit, pat pe Actis maid thereupō of befoze, and pe auld Lawis be keipit with this additionn pat quha cumis and birnis folkis in their houſis, & cornis, and wilfull fyreraiſing,

be

be trelloũ and leſemaieſtie, becauſe ſic deidis ar exhorbitant, & mair aganis the commoun weill, than monye vther crymes. And particulare Juſtice airis or generall Juſtice airis be ſet thairto, as ſall pleis the kingis Maieſtie, his counſell, and the Juſtice for ye time, with thair conſent. Prouyding that it ſalbe leſum to ony man to perſew, and follow commoun theuis, and rebellis to tak thame. And gif thay enter in houſis, that it ſalbe lefull to inuaid, brek or diſtroy the ſaidis houſis, be fyre or vtherwiſe, to ye Intent and effect of taking, or ſlaying of the ſaidis theuis, or rebellis for ye quhilk thair ſall follow vpon the doaris na paine, actuſatioun, crymc, nor offence bot to be fre thairof at all times.

¶ Extractum de libro Actorum Parliamenti Per me Magiſtrum Iacobum Makgill de Rankeſour nether Clericum Rotulorum Regiſtri ac conſilij S. D. N. Regis, ſub meis ſigno & ſubſcriptione Manualibus

Jacobvs Makgill

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Cum Priuilegio Regali.